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THE
HYMNS OF THE ATHARVA-VEDA

TRANSLATED
WITH A POPULAR COMMENTARY

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"1, 2, 3"
VOL. I

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BOOK VI.

HYMN I.

- Sing, Atharvana, at eve, sing loudly, bring a splendid present: hymn God Savitar with praises.
- 2 Yea, praise him whose home is in the river, Son of Truth, the youthful, gracious friend whose word is guileless.
 - 3 Savitar our God shall send us many everlasting treasures, that both paths may well be travelled.

HYMN II.

- For Indra, ministering priests! run ye and press the Soma juice,
That he may hear his praiser's word, and this my call.
- 2 Thou into whom the drops find way as sap pours life into a tree,
Drive off in thine abundant might our demon foes.
 - 3 For Indra, thunder-armed, who drinks the Soma press the Soma out:
He, youthful, conqueror, and Lord, is praised by all.

A hymn of praise to Savitar.

- 1 *Atharvana*: descendant of the great Rishi Atharvan; Atharva-priest. The Adhvaryu addresses the Udgatar or Chanting Priest.
- 2 *River*: the sea of air; the heavens, *Youthful*: ever young and strong.
- 3 *Savitar* . . . shall send: *savid' shvishat*; a frequently recurring play upon the two words, both from the root *śi* to set in motion, vivify, produce. *That both paths*: of the rising and declining Sun; *swift* being read, as suggested in the St. P. Dictionary, instead of the manifestly corrupt *sutistat*; eulogies.

A hymn in praise of Indra.

HYMN III.

GUARD us the Maruts! Guard us well, O Indra,
Pūshan, Aditi.

Guard us, O Waters' Child, and Rivers Seven. May
Viśṇu guard us, and the Sky.

2 May Heaven and Earth take care of us for victory,
may Pressing-Stone and Soma save us from distress.

Sarasvatī, auspicious Goddess, guard us well: pre-
serve us Agni and his kind protecting powers.

3 Preserve us both the Aśvins, Gods and Lords of
Light, and let the Dawns and Night bring us
deliverance.

The Waters' Child protect our house from every harm.
Do thou, God Tvaṣṭar, make us strong for health
and wealth.

HYMN IV.

MAY Tvaṣṭar, Brahmanaspati, Parjanya hear my
holy prayer.

May Aditi with all her sons, the brothers, guard us,
invincible, protecting power.

2 May Aśva, Bhaga, Varuṇa, and Mitra, Aryaman,
Aditi, and Maruts guard us.

May we be freed from that oppressor's hatred.
May he keep off that foeman who is near us.

A hymn to various deities for protection and prosperity.

1 *Waters' Child*: a frequently occurring appellation of Agni, born
in the form of lightning from the watery clouds of the firmament.
Rivers Seven: the Indus, the Five Rivers of the Panjāb, and either the
Sarasvatī or the Kubhā. See IV. 6. 2.

A hymn to various deities for protection.

1 *Parjanya*: God of the rain-cloud. See I. 2. 1. *Aditi with all her
sons*: see note on I. 9. 1.

2 *Aśvas*: one of the Ādityas. *He*: any one or each of the friendly
Gods.

3 May both the Aśvins further our devotion. With
ceaseless care deliver us, Wide-Ranger! O Father
Heaven, keep from us all misfortunes.

HYMN V.

AGNI, adored with sacred oil, lift up this man to high
estate.

Endow him with full store of strength and make him
rich in progeny.

2 Advance him, Indra! Let him be ruler of all akin to
him.

Grant him sufficiency of wealth: guide him to life
and length of days.

3 Prosper this man, O Agni, in whose house we offer
sacrifice.

May Soma bless him, and the God here present,
Brahmanaspati.

HYMN VI.

THE godless man whoever plots against us, Brah-
manaspati,

Thou shalt give up as prey to me the worshipper
who pour the juice.

2 If, Soma, any spiteful man hath aimed at us whose
thoughts are kind,

Smite with thy bolt upon his face: he, crushed to
pieces, vanisheth.

3 *Wide-Ranger*: far-reaching Heaven. *Father Heaven*: *dyauspiter*
= Zeus pater, Jupiter.

A prayer to Agni and Indra for the well-being of a princely patron.

3 *Here present*: Brahmanaspati being sometimes identified with
Agni who is present as the sacrificial fire.

The hymn has been translated by Ludwig, *Der Rigveda*, III. p. 431.

A hymn for protection from wicked men.

2 *With thy bolt*: more usually the weapon of Indra.

- 3 Soma, whoever troubleth us, be he a stranger or akin,
Deprive him of the strength he hath : slay him thy-
self like mighty Dyaus !

HYMN VII.

- Soma ! what pathway Aditi and the three guileless
Mitras use, come thou with help to us thereby.
- 2 Thereby thou, conquering Soma, wilt give Asuras
to be our prey, thereby be ye our advocates.
- 3 Whereby ye Gods repelled and stayed the powers of
the Asuras, thereby give shelter unto us.

HYMN VIII.

- Like as the creeper throws her arms on every side
around the tree,
So hold thou me in thine embrace that thou mayst
be in love with me, my darling, never to depart.
- 2 As, when he mounts, the eagle strikes his pinions
downward on the earth,
So do I strike thy spirit down that thou mayst be in
love with me, my darling, never to depart.

3 *Dyaus* : Heaven ; 'the bright sky itself, the old Dyaus, wor-
shipped as we know by the Aryas before they broke up into separate
peoples and languages, and surviving in Greece as Zeus, in Italy as
Jupiter, Heaven-father, and among the Teutonic tribes as *Tyr* and
Fra.'—M. Müller, *India, What can it Teach us?* p. 194.

The hymn has been translated by Ludwig, *Der Rigveda*, III. p. 430.

A prayer to Soma and other Gods for help and protection.

1 *Three guileless Mitras* : Mitra and the two other *Ādityas*, Varuna
and Aryaman, who are usually associated with him.

A charm to win a maiden's love.

1 *Creeper* : *lūbyā* ; probably, woodbine. See *Rigveda* X. 10. 13.
The refrain of the three stanzas occurs also in I. 34. 5, and II. 30. 1.
The more literal translation is : That thou mayst nevermore depart, or,
be estranged.

The hymn has been translated and explained by Weber, *Indische*—
Studien, V. 261 sqq. ; and by Grill, *Hundert Lieder*, pp. 54, 158.

- 3 As in his rapid course the Sun encompasses the
heaven and earth,
So do I compass round thy mind that thou mayst be
in love with me, my darling, never to depart.

HYMN IX.

- DESIRE my body, love my feet, love thou mine eyes,
and love my legs.
Let both thine eyes and hair, fond girl ! be dried and
parched through love of me.
- 2 I make thee hang upon mine arm, I make thee lie
upon my heart.
Thou yieldest to my wish, that thou mayst be sub-
missive to my will.
- 3 May they whose kisses are a bond, a love-charm laid
within the heart,
Mothers of butter, may the cows incline that maid to
love of me.

HYMN X.

- ALL HAIL for hearing to the Earth, to Trees, to Agni,
sovrän Lord !
- 2 All hail for breath to Air, for powers of life to Vāyu,
sovrän Lord !

The hymn is a charm to win a maiden's love.

1 *Fond girl!* : said proleptically.

2 *I make* : the wish is regarded as already obtained.

3 *Whose kisses are a bond* : whose caresses make their calves love
them. The cows, 'the milky mothers,' the patterns of strong affection,
are to soften the maiden's heart and fill it with a portion of their own
passionate love. See Weber, *Indische Studien*, V. p. 264.

A thanksgiving for life, hearing, and sight.

1 *Earth* : perhaps as being a good conductor of sound, and so con-
nected with hearing. *Sovran Lord* : of trees and plants, the most im-
portant productions of the earth.

2 *Vāyu* : as God of Wind and the air which supports life.

- 3 All hail for vision to the Stars, to Heaven, to Sūrya, sovran Lord!

HYMN XI.

- ASVATTHA on the Šami-tree. There a male birth is certified.
There is the finding of a son: this bring we to the women-folk.
- 2 The father sows the genial seed, the woman tends and fosters it.
This is the finding of a son: thus hath Prajāpati declared.
- 3 Prajāpati, Anumati, Sinvall have ordered it.
Elsewhere may he effect the birth of maids, but here prepare a boy.

HYMN XII.

I, as the Sun goes round the heaven, have travelled round the Serpents' race.
I ward thy poison off, as Night parts all else living from the Sun.

3 Stars: the eyes of heaven. Sūrya: as the God of light. Cf. 'May Sūrya, sovran Lord of eyes, protect me' (V. 24. 2.)

An epithalamian charm to ensure the birth of a boy.

1 The production of fire by means of the drill, the upper part of which is made of Asvattha, and the lower part or receptacle of Šami wood, represents the union of man and wife. Moreover, the Asvattha, which has a masculine name, springing from, and growing on, the feminine Šami-tree, is typical of the male child in due time to be born. See III. 6. 1.

2 Prajāpati: Lord of Life, whose favouring aid is invoked on these occasions. See R̥gveda X. 184. 1, and Atharva-veda V. 25. 13.

3 Anumati and Sinvall (see V. 25. 3) are deities presiding over different phases of the moon and associated with conception and child-birth. See Weber, Indische Studien, V. pp. 328 sqq.

The hymn has been translated and elucidated by Weber, Indische Studien, V. p. 264. See also Ludwig, Der R̥gveda, III. p. 477:

A charm against venomous serpents.

- 2 With this, discovered in the days of old by Brahmanas, Rishis, Gods,
With this I ward thy poison off, thou Biter! formed and forming now.
- 3 With mead I mingle flowing streams: the hills and mountains shall be mead,
Parushni and Šipālā mead. May it be well with mouth and heart.

HYMN XIII.

- WORSHIP to weapons of the Gods! worship to weapons of the Kings!
Then worship to the people's arms! worship, O Death, be paid to thee!
- 2 Let worship be to thy defence and to thine accusation paid.
Death! be this worship paid to thy good-will and thy malevolence!
- 3 Worship to thy physicians, to thy sorcerers be worship paid!
Death! let this reverence be done unto thy Brāhmanas and thy roots.

2 With this: drug or charm, understood.

3 Parushni: one of the rivers of the Panjāb, now called the Ravi. Šipālā: a stream full of the aquatic plant Šipāla, Śaivāla, or Avakā (Blyxa Octandra).

A hymn of homage to Death.

1 Gods: priests, whose weapons are religious fervour, and the power of blessing and cursing. The people's: belonging to the Vaiśyas, the men who constitute the third class or caste of the community, agriculturists and tradesmen.

2 Defence and . . . accusation: all that is said in thy favour and against thee.

3 Roots: used in incantations to destroy enemies.

HYMN XIV.

REMOVE thou all Decline that lurks within the members and the joints,
The firmly-settled heart-disease that racks the bones and rends the limbs.

2 From the consumptive man I pluck Decline as 'twere a severed part.

I cut the bond that fetters him, even as a root of cucumber.

3 Begone, Consumption, hence away, like a young foal that runs at speed.

Then, not pernicious to our men, flee, yearly visitant like grass!

HYMN XV.

MOST excellent of all the plants art thou: thy vassals are the trees.

Let him be subject to our power, the man who seeks to injure us.

2 Whoever seeks to injure us, with kinsmen or no kin to aid,

May I be uppermost of all, even as this Plant is queen of trees.

A charm against Consumption.

1 *Decline: baldness*; the gradual wasting away that frequently follows Takman or malarial fever. See Zimmer, A. I. Leben, 386, 387. The stanza is addressed to some medicinal plant.

2 *As 'twere a severed part: muskhārdm yāthā*; sicut testiculum.

3 *Yearly visitant like grass*: usually prevalent in the rainy season when grass suddenly springs up in the greatest abundance.

A charm for power and preeminence.

2 *This Plant*: the Talāṣṭ of stanza 3, an unidentified shrub or tree; *vetaś*, ratan, according to Keṣava.

3 *Soma*: this famous plant has remained unidentified till recently (see Max Müller, Biographies of Words, Appendix III., quoted in The Hymns of the R̥gveda, Vol. I. p. 3). 'Dr. Aitchison has lately stated that Soma must be the *Ephedra pachyclada*, which in the Hari-rud valley is said to bear the name of *āsum*, *āsuma*, and *yakma*. This

3 As Soma hath been made the best of all oblations 'mid the plants,

So, as Talāṣṭ is the queen of trees, may I be chief of all.

HYMN XVI.

O ĀBAYU, non-Ābayu, dire is thy juice, O Ābayu: we eat the gruel made of thee.

2 Vihalha is thy father's name, thy mother's is Madāvati.

Yea, verily thou art not he, thou who hast well protected life.

3 Go thou to rest, Tauvilikā! This noisy cry hath sunk to rest.

Go hence, depart, Nirāla, thou! the fawny and the tawny-eared.

supposition is confirmed by Dr. Joseph Bornmüller, a botanist long resident in Kerman, who identifies the Soma plant with some kind of Ephedra, probably *Ephedra distachya*, but who remarks that different varieties of Ephedra are to be found from Siberia to the Iberian peninsula, so that we must give up the hope of determining the original home of the Aryas by means of the habitat of the Soma plant' (Quarterly Review, No. 354, October 1894, p. 455).

Apparently a medicinal charm.

1 *Ābayu*: a non-identified plant. It seems to have been poisonous in its natural condition, but medicinal when cooked and properly prepared. *Non-Ābayu*: no longer retaining thy poisonous properties.

2 *Vihalha* and *Madāvati* appear to be unidentified plants. *Thou art not he*: thou art no longer the poisonous plant thou wast.

3 *Tauvilikā*: some kind of animal or plant. *Nirāla*: said to be a kind of fish.

The fourth verse, consisting of one line, is untranslatable: 'Thou art Alasālā in front, thou art Silanjālā (a weed growing in corn) behind: Nilagalasālā (probably a weed of similar kind).'

HYMN XVII.

EVEN as this mighty Earth conceived the germ of all the things that be,
So may the germ of life be laid in thee that thou mayst bear a son.

2 Even as this mighty Earth hath borne and bears the stately forest trees,
So may the germ of life be borne in thee that thou mayst bear a son.

3 Even as this mighty Earth hath borne and bears the mountains and the hills,
So may the germ of life be borne in thee that thou mayst bear a son.

4 Even as this mighty Earth supports the moving world that dwells thereon,
So may the germ of life be borne in thee that thou mayst bear a son.

HYMN XVIII.

THE first approach of Jealousy, and that which followeth the first,
The pain, the fire that burns within thy heart we quench and drive away.

2 Even as the earth is dead to sense, yea, more unconscious than the dead,
Even as a corpse's spirit is the spirit of the jealous man.

A charm to ensure conception and the birth of a son.

1 *Earth*: the Mother of all: Heaven and Earth, Ouranos and Gaia, being regarded as the Universal Parents. So in the Genesis of the New Zealanders: 'The Heavens which are above us and the Earth which lies beneath us, are the progenitors of men, and the origin of all things.'—Max Müller, *India, What can it Teach us?* p. 154.

The hymn has been translated by Ludwig, *Der Rigveda*, III. p. 477.

A charm to banish Jealousy.

2 *Dead to sense*: cf. 'bruta tellus' (Horace, *Odes* I. 34. 9).

3 The thought that harbours in thy heart, the fluttering doubt that dwells therein,
Yea, all thy jealousy, like heat born of the dance,
I banish thence.

HYMN XIX.

LET the Gods purify me, let men purify me with a prayer.

Cleanse me all creatures that exist! may Pavamāna make me pure.

2 May Pavamāna make me pure for wisdom and for power and life, and unassailed security.

3 God Savitar, by both of these, filter and pressing out the juice, purify us that we may see.

HYMN XX.

HE goes away as 'twere from this fierce burning fire, inebriated and lamenting he departs.

Let him, the lawless, seek another and not us.
Worship be paid to Fever armed with fiery heat.

2 To Rudra and to Fever be our worship paid: worship be paid to Varuna the splendid King!

Worship to Dyaus, to Earth, worship be paid to Plants!

3 *Like heat born of the dance*: or, if *drifter*, as suggested in the St. P. Dictionary and adopted by Weber, he read instead of *drifter*, 'like breath from leathern bag.'

The hymn has been translated by Ludwig, *Der Rigveda*, III. p. 514, by Weber, *Indische Studien*, V. p. 235, and by Grill, *Hundert Lieder*, pp. 28, 159.

A prayer for purification.

1 *Pavamāna*: the deified Soma juice as it is clarified by passing through the filter.

The hymn has been translated by Ludwig, *Der Rigveda*, III. p. 431.

A charm against Fever.

1 *He*: Fever personified.

2 *Ru'ra*: as sender of disease and death. See I. 19. 2. *Fever*: see I. 25. 1. *Dyaus*: Heaven.

- 3 Thou who, aglow with heat, makest all bodies green,
to thee, red, brown, I bow, the Fever of the wood.

HYMN XXI.

- Of all the three terrestrial realms the ground is
verily the best.
I from the skin that covers these gather a healing
medicine.
2 Thou art the best of medicines, most excellent of
Plants art thou,
As Soma 'mid the wandering stars, as Varuna among
the Gods.
3 Endowed with wealth, denying not, give freely fain
to give your gifts!
Ye stay the hair from falling off: ye strengthen and
increase its growth.

HYMN XXII.

- DARK the descent; the strong-winged birds are
golden: they fly aloft to heaven, enrobed in waters.
They have come hither from the seat of Order, and
inundated earth with streams of fatness.

3 *Green*: or yellow. See I. 25. 3, where Fever is called 'God of the
sickly yellow.'

Of the wood: especially prevalent in densely wooded districts.

The hymn has been translated by Ludwig, *Der Rigveda*, III. p. 511.

A charm to strengthen hair and promote its growth.

1 *Three terrestrial realms*: the world is divided into heaven, firmament, and earth, and each of these, again, is sometimes spoken of as threefold. Cf. *Rigveda* IV. 53. 5, and VII. 87. 5. *The skin that covers these*: the surface of the ground; the skin on which the plants grow as hair grows on the skin of the head.

2 *Soma*: the Moon.

3 *Ye stay the hair from falling off*: the plants endowed with these virtues are left unnamed.

The hymn has been translated, with notes, by Grill, pp. 50, 160.

A hymn to the Maruts or Storm-Gods.

1 This stanza, which recurs in IX. 10. 22, is taken from *Rigveda* I. 16. 47. *Strong-winged birds*: here the Maruts.

- 2 Ye make floods rich in milk, make plants propitious,
what time ye stir, O golden-breasted Maruts!
Pour down your showers of vigorous strength and
favour there where ye sprinkle mead, O Maruts,
heroes!
3 O Maruts, send ye down, streaming with water, rain
which, may, filling all the sloping valleys,
Leap like a bold girl in a man's embraces, or like a
matron tumbled by her husband.

HYMN XXIII.

- HERE flow the restless ones, they flow unceasing
through the day and night.
Most excellently wise I call the Goddess Waters
hitherward.
2 Let the deft Waters, summoned, give permission that
we bear them off,
And quickly set us on our way.
3 Let all the people celebrate the rite of Savitar the
God.
Sweet unto us be Waters, Plants propitious!

2 *Golden-breasted*: wearing ornaments of gold on their breasts, the lightning flashing from the stormy clouds. Cf. *Rigveda* II. 34. 2; V. 55. 1; 57. 5.

3 This stanza contains two difficult words, *glāhā* and *śram*, in the second line. See Prof. Pischel's explanation, *Vedische Studien*, I. pp. 82—85.

Stanzas 1 and 2 have been translated by Ludwig, *Der Rigveda*, III. p. 463.

A hymn to the Waters.

2 *Bear them off*: fetching the water required for sacrificial purposes was part of the religious service, and accompanied with duly prescribed ceremonies preceded by a prayer to the Goddesses for their assent.

HYMN XXIV.

FORTH from the Hills of Snow they stream, and meet
in Sindhu here or there.

To me the sacred Waters gave the balm that heals
the heart's disease.

2 Whatever rupture I have had that injured eyes or
heels or toes,

All this the Waters, skilfullest physicians, shall make
well again.

3 All Rivers who have Sindhu for your Lady, Sindhu
for your Queen,

Give us the balm that heals this ill: this boon let
us enjoy from you.

HYMN XXV.

MAY all the five-and-fifty which meet round the ten-
dons of the neck.

Depart and vanish hence away like plaguing insects'
buzz and hum!

2 Those seventy-and-seven which meet round the upper
vertebræ,

Let them all vanish hence away like plaguing insects'
buzz and hum!

A hymn to the Rivers.

1 *Sindhu*: the Indus.

2 *Skilfullest physicians*: cf. I. 6. 2, 3, and III. 7. 5.

3 *For your Lady*: Sindhu or the deity of the river is sometimes
feminine in the Veda.

The hymn has been translated, with notes, by Grill, *Hundert Lieder*,
pp. 13, 161.

A charm against Apachitas, pustules or scrofulous swellings. See
Bloomfield, *Kausika-Sātra*, p. xlv. - Dr. Wise (*Hindu System of
Medicine*) says: 'When many small tumours like plums appear in the
axilla, neck, back, and groins, they are produced by diseased fat, and
phlegm. They suppurate slowly, and continue to appear and suppurate
for a long period, when it is called *Apachit*.' Cf. AY. VI. 83; VII. 74.
1, 2; 76. 1, 2.

8 Those nine-and-ninety which, combined, attack the
shoulder round about,

Let them all vanish hence away like plaguing insects'
buzz and hum!

HYMN XXVI.

LET me go free, O Misery: do thou, the mighty,
pity us.

Set me uninjured in the world of happiness, O Misery.

2 From thee, from thee who fliest not from us, O
Misery, we fly.

Then at the turning of the paths let Misery fall on
someone else.

3 May the immortal, thousand-eyed, dwell elsewhere
apart from us.

Let him afflict the man we hate: smite only him who
is our foe.

HYMN XXVII.

Gods! whatsoe'er the Dove came hither seeking,
sent to us as the envoy of Destruction,

For that let us sing hymns and make atonement.

Well be it with our quadrupeds and bipeds!

2 Auspicious be the Dove that hath been sent us, a
harmless bird, O Gods, that seeks our dwelling!

May Agni, Sage, be pleased with our oblation, and
may the missile borne on wings avoid us.

A hymn to Affliction.

1 *O Misery*: *pāpman*; meaning both sin and distress.

A charm to avert threatened misfortune.

1 The hymn, taken from Rigveda X. 165, is ascribed to the Rishi
Kapota (Pigeon or Dove) son of Nirriti or Destruction. A dove, re-
garded as an ill-omened bird and the messenger of Death, has flown
into the house, and the Gods are entreated to turn the inauspicious
visit to a blessing.

In England the dove who 'returning bore the mark of earth re-
stored to the long labouring ark' (see Genesis 8. 11), is regarded as
'the very blessed spirit of peace' and love.

- 3 Let not the arrow that hath wings distract us.
Beside the fire-place, on the hearth it settles.
May it bring welfare to our men and cattle: here
let the Dove, ye Gods, forbear to harm us.

HYMN XXVIII.

- DRIVE forth the Dove, chase it with holy verses:
rejoicing bring we hither food and cattle,
Obliterating traces of misfortune. Most fleet may it
fly forth and leave us vigour.
- 2 These men have strengthened Agni's might, these
men have brought the kine to us.
They have sung glory to the Gods! Who is the man
that conquers them?
- 3 Be reverence paid to him who, while exploring the
path for many, first approached the river,
Lord of this world of quadrupeds and bipeds: to him
be reverence paid, to Death, to Yama!

HYMN XXIX.

- On those men yonder fall the winged missile: the
screeching of the Owl is ineffective,
And that the Dove beside the fire hath settled.

A charm to avert threatened misfortune. See VI. 27. 1, and Rigveda X. 165. 5.

2 These men: the priests.

3 The river: which separates the world of life from the home of the dead. 'Yama first found for us the road to travel: this pasture never can be taken from us. Men born on earth tread their own paths that lead them whither our ancient Fathers have departed' (Rigveda X. 14. 2). Compare Atharva-veda XVIII, 3. 13, and Muir, O. S. Texts, V. 288 sqq.

A charm to avert threatened misfortune.

1 Pádas 2 and 3 are taken from Rigveda X. 165. 4. Ineffective: on us.

- 2 Thine envoys who came hither, O Destruction, sent
or not sent by thee unto our dwelling,
The Dove and Owl, effectless be their visit!
- 3 Oft may it fly to us to save our heroes from slaughter,
oft perch here to bring fair offspring.
Turn thee and send thy voice afar: cry to the region
far away;
That I may see thee in the home of Yama reft of all
thy power, that I may see thee impotent.

HYMN XXX.

- OVER a magic stone, beside Sarasvati, the Gods
ploughed in this barley that was blent with mead.
Lord of the plough was Indra, strong with hundred
powers: the ploughers were the Maruts, they who
give rich gifts.
- 2 Thy joy in hair that falleth or is scattered, where-
with thou subjectest a man to laughter—
To other trees, far from thee will I drive it. Grow
up, thou Sami, with a hundred branches.
- 3 Auspicious, bearing mighty leaves, holy one, nur-
tured by the rain,
Even as a mother to her sons, be gracious, Sami,
to our hair.

3 *Oft may it fly to us*: may the ill-omened bird become an auspicious visitant. *Of Yama*: the King of the Departed who sent thee forth.

A charm to promote the growth of hair.

1 *This barley*: used in the sacrifice.

2 *Sami*: *Prosopis Spicigera* or *Acacia Suma*,—regarded as a holy tree as its wood was used to form part of the drill by which the sacrificial fire was kindled. *With a hundred branches*: and so symbolical of an abundant crop of hair.

The hymn has been translated by Ludwig, *Der Rigveda*, III. p. 511. See also Zimmer, *Altindisches Leben*, pp. 59, 274.

HYMN XXXI.

THIS spotted Bull hath come and sat before his mother in the east,
Advancing to his father Heaven.

- 2 As expiration from his breath his radiance penetrates within. The Bull shines out through all the sky.
- 3 He rules supreme through thirty realms—One winged with song hath made him mount—
Throughout the days at break of morn.

HYMN XXXII.

WITH butter, in his hall where fire is burning,
perform that sacrifice which quells the goblins.
Burn from afar against the demons. Agni! Afflict
not in thy fury us who praise thee.

- 2 Let Rudra break your necks, O ye Pisachas, and split
your ribs asunder, Yātudhānas!

Here, Mitra-Varuna! may we dwell safely: with
splendour drive the greedy demons backward.

Let them not find a surety or a refuge, but torn away
go down to Death together.

A hymn to Sārya the Sun-God, taken with variations from R̥gveda X. 189.

1 *This spotted Bull*: the Sun. *His mother*: Earth, or Dawn.

3 *Thirty realms*: all the divisions of the world. *One winged with song*: perhaps Agni, whose flames ascend amid the hymns of the priests. The reading of the R̥gveda is: *edk pataṅgīya dātyate*, Song is bestowed upon the Bird, that is, on the Sun whose morning song represents prayer. See Ludwig, *Der R̥gveda*, IV. p. 159.

A charm against fiends and goblins.

1 *Goblins*: Yātudhānas; see I. 7. 1. *Demons*: Rākshasas; fierce nocturnal fiends or ogres.

2 *Pisachas*: malignant imps; see I. 16. 3, note. *Mitra-Varuna*: the two Gods addressed as a dual deity, *mitravaruṇa*. *Greedy demons*: *arīṣas*; or 'tusked fiends,' as Prof. Max Müller renders the word.

HYMN XXXIII.

HE who controls this air and men who aid his strength, and wood, and heaven, the lofty seat which Indra loves.

- 2 The bold whose overpowering might the boldest never hath defied,—
Fortress-like, unassailable is Indra's wrath, and fame, and force.
- 3 May he bestow on us that wealth, far-spreading,
bright with yellow hue.
Indra is mightiest Lord among the folk.

HYMN XXXIV.

SEND forth thy voice to Agni, to the manly hero of our homes,
So may he bear us past our foes.

- 2 That Agni who with sharpened flame of fire consumes the Rākshasas,
So may he bear us past our foes.
- 3 He who from distance far remote shineth across the tracts of land,
May he transport us past our foes.
- 4 He who beholds all creatures, who observes them with a careful eye,
May he transport us past our foes.
- 5 That brilliant Agni who was born beyond this region of the air,
May he transport us past our foes!

A hymn to Indra for the gift of riches. In stanzas 1 and 2 the phraseology is obscure and the construction loose, and the correctness of the text is not free from suspicion.

In stanza 2, line 2 I have adopted Prof. Geldner's explanation of *vyāṭīṣ*, wrath, and *purā*, fortress, as a secondary form of *pūr*. See *Vedische Studien*, II. p. 29.

A hymn to Agni for protection from enemies.

HYMN XXXV.

FORTH from the distance far away Vaisvânara come to succour us ! Agni approach our eulogies !

- 2 Vaisvânara with friendly thoughts hath come to this our sacrifice, Agni who saves from woe, to lauds.
- 3 Vaisvânara hath formed the hymn and laud of the Angirases. To these may he bring glorious light.

HYMN XXXVI.

HOLY Vaisvânara we seek, the Lord of light and endless life, the burning One who fadeth not.

- 2 He hath directed all things ; he sends forth the Seasons in his might, furthering sacrifice's power.
- 3 Agni Kâma in other homes shines forth the sole imperial Lord of all that is and is to be.

HYMN XXXVII.

HITHERWARD, having yoked his steeds, came Imprecation, thousand-eyed,
Seeking my curser, as a wolf the home of one who owneth sheep.

A hymn to Agni Vaisvânara, the God of all Âryan men.

3 *Angirases* : descendants of the famous Rishi Angiras, the priests who by using the magical formulas of the Atharva-veda protect the sacrifice from the effects of inauspicious accidents. *These* : the officiating priests and the institutor of the sacrifice.

A hymn in honour of Agni Vaisvânara.

2 *He hath directed all things* : the deity who is the object of worship being at the time of adoration regarded as the supreme God.

3 *Agni Kâma* : the two Gods being identified here as in III. 21. 4. See Muir, O. S. Texts, V. p. 403, and Weber, Indische Studien, V. pp. 225, 226.

A charm to divert Imprecation.

The hymn has been translated, with notes, by Grill, Hundert Lieder, pp. 25, 161.

- 2 Avoid us, Imprecation ! as consuming fire avoids the lake.

Smite thou the man who curses us, as the sky's lightning strikes the tree.

- 3 Who curses us, himself uncursed, or, cursed, who curses us again,
Him cast I as a sop to Death, as to a dog one throws a bone.

HYMN XXXVIII.

WHAT energy the lion hath, the tiger, adder, and burning fire, Brâhman, or Sûrya,

And the blest Goddess who gave birth to Indra, come unto us conjoined with strength and vigour !

- 2 All energy of elephant and panther, all energy of gold, men, kine, and waters,
And the blest Goddess who gave birth to Indra come unto us conjoined with strength and vigour.
- 3 Might in car, axles, in the strong bull's courage, in Varuṇa's breath, in Vâta, in Parjanya,
In Warrior, in the war-drum stretched for battle, in the man's roar and in the horse's mettle,
May the blest Goddess who gave birth to Indra come unto us conjoined with strength and vigour.

HYMN XXXIX.

LET sacrifice, like fame, thrive sped by Indra, inspired, well-ordered, with a thousand powers.

To highest rank raise me who bring oblation, me who move forth to far-extended vision.

A prayer for surpassing strength and energy.

1 *The blest Goddess* : Aditi.

3 *In Warrior* : in Râjanya or Kshatriya, one of the military and princely class. *War-drum* : see V. 20.

The hymn has been translated by Ludwig, Der Rigveda, III. p. 240.

A priest's prayer for power and glory.

1 *Raise me* : the sacrifice is addressed. *Far-extended vision* : meaning, life of long duration.

- 2 We will pay sacrifice and serve with worship our glorious Indra, famous for his glories.
Give thou us sway which Indra hath promoted, and in this boon of thine may we be famous.
- 3 Indra was glorious at his birth; Agni, Soma were born renowned.
And glorious am I, the most illustrious of all that is.

HYMN XL

- HERE may we dwell, O Heaven and Earth, in safety.
May Savitar and Soma send us safety.
Our safety be the wide air: ours be safety through the oblation of the Seven Rishis.
- 2 May the Four Quarters give this hamlet power:
Savitar favour us and make us happy!
May Indra make us free from foes and danger: may wrath of Kings be turned to other places.
- 3 Make thou us free from enemies both from below and from above.
O Indra, give us perfect peace, peace from behind and from before.

HYMN XLI.

- FOR mind, for intellect, for thought, for purpose, for intelligence,
For sense, for hearing, and for sight, let us adore with sacrifice.

3 *Glorious am I*: the prayer is regarded as already fulfilled.
The hymn has been translated by Ludwig, *Der Rigveda*, III. p. 240.

A prayer for peace and security.

1 *Seven Rishis*: see IV. 11. 9.

A prayer for protection, long life, and various blessings.

- 2 For expiration, vital air, and breath that amply nourishes,
Let us with sacrifice adore Sarasvatî whose reach is wide.
- 3 Let not the Rishis, the divine, forsake us, our own, our very selves, our lives' protectors.
Do ye, immortal, still attend us mortals, and give us vital power to live the longer.

HYMN XLII.

- I LOOSE the anger from thy heart as 'twere the bowstring from a bow,
That we, one-minded now, may walk together as familiar friends.
- 2 Together let us walk as friends: thy wrathful feeling I remove.
Beneath a heavy stone we cast thy wrath away and bury it.
- 3 I trample on thine anger thus, I tread it down with heel and toe:
So dost thou yield thee to my will, to speak no more rebelliously.

HYMN XLIII.

- FOR stranger and for friend alike this Darbha-grass removeth wrath.
Soother of Anger is it called because it calms the angry man.

A charm to effect a reconciliation between estranged friends.

2 *Beneath a heavy stone*: the symbolical action somewhat resembles the North-American Indians' custom of 'burying the hatchet' as a sign and pledge of peace.

The hymn has been translated by Ludwig, *Der Rigveda*, III. p. 515, and, with notes, by Grill, *Hundert Lieder*, pp. 29, 162.

A charm to effect the reconciliation of estranged friends.

1 *Darbha*: see II. 7. 1.

- 2 This Plant that hath abundant roots spreads to the place where waters meet.
Soother of Anger is the name of Darbha-grass that springs from earth.
- 3 We draw thine obstinacy forth, set in thy mouth and in thy jaw!
So dost thou yield thee to my will, to speak no more rebelliously.

HYMN XLIV.

- FIRM stood the heaven, firm stood the earth, firm stood this universal world.
Firm stood the trees that sleep erect: let this thy malady be still.
- 2 Of all thy hundred remedies, a thousand remedies combined,
This is the surest cure for flux, most excellent to heal disease.
- 3 Thou art the stream that Rudra pours, the closest kin of Amrita.
Thy name is called Vishāpakā: thou sprangest from the Fathers' root, removing illness caused by wind.

3 *Obstinacy*: the rebellious and provoking words that thou hast spoken.

The hymn has been translated, with notes, by Grill, Hundert Lieder pp. 30, 162.

A charm to remove disease.

1 *Firm stood the heaven*: when it had been separated from the earth and established in its present place. See IV. 1. 4.

2 *Flux*: *derided*; see I. 2. 4.

3 *Vishāpakā*: an unidentified plant or tree. *From the Fathers' root*: thou camest originally from the saints in heaven. *Removing illness caused by wind*: *vātprīṣāṇant*; wind meaning one of the hoarse humours. The disease is probably rheumatism, called *bās* in Hindi, explained in Mathurā Prāsāda Miśra's Trilingual Dictionary by *etterog*, *edgyurog*, and other words signifying wind-disease and wind. Zimmer (Altindisches Leben, p. 389) explains differently.

The hymn has been translated by Ludwig, Der Rigveda, III. p. 509.

HYMN XLV.

- SIN of the Mind, avaunt! begone! Why sayest thou what none should say?
Go hence away, I love thee not. Go to the forests and the trees. My heart is in our homes and cows.
- 2 Whatever wrong we have committed, sleeping or waking, by ill-wish, dislike, or slander,
All these offences, which deserve displeasure, may Agni take from us and keep them distant.
- 3 Indra and Brahmanaspati! whatever foolish deed we plan,
May provident Angirasa preserve us from the sin and woe.

HYMN XLVI.

- THOU, neither quick nor dead, O Sleep, art fraught with Amrit of the Gods.
Thy name is Araru: thy sire is Yama; Varuṇā bare thee.
- 2 We know thy birth, O Sleep, thou art son of the sisters of the Gods: the minister of Yama thou, thou art Antaka, thou art Death.
So well we know thee who thou art. Sleep, guard us from the evil dream.

A prayer for preservation from mental sin and promptings to do wrong.

3 *Angirasa*: descended from the ancient Rishi Angiras, a priest after the order of Angiras, especially a name of Bṛhaspati or Brahmanaspati. According to Prof. Ludwig, Agni is meant. See Der Rigveda, III. p. 443, where the hymn is translated.

Stanzas 2 and 3 are taken, with variants, from Rigveda X. 164. 3, 4.

A charm against evil dreams.

1 *Araru*: an enemy, as being akin to Death. *Varuṇā*: Consort of Varuṇa.

2 *Antaka*: the Finisher.

- 3 As men discharge a debt, as they pay up an eighth and half-an-eighth,
So the whole evil dream do we pay and assign unto our foe.

HYMN XLVII.

- DEAR to all men, all-prosperer, all-creating, may Agni, guard us at the morn's libation.
May he, the brightly pure one, give us riches: may we have life, enjoying food together.
- 2 At this our second offering may Indra, Maruts, and Visve Devas never fail us.
Still may the favour of the Gods be with us, blest with long life and speaking words that please them.
- 3 We pour this third libation of the Sages who fashioned forth the cup in proper order:
Winners of heaven, may they, Sudhanvan's children, lead our fair sacrifice to happy fortune.

3 The stanza is an imitation of Rigveda VIII. 47. 17: 'As we collect (or, discharge) the utmost debt, even the eighth and sixteenth part, So unto Āptya (Trita Āptya, a mythical being residing in the remotest part of heaven, to whom it was customary to wish away and consign any threatened calamity) we consign together all the evil dream.'

The hymn has been translated by Ludwig, *Der Rigveda*, III. p. 498.

A hymn to accompany the three daily libations.

1 *Dear to all men*: or, Vaiṣvānara.

2 *Second offering*: at mid-day.

3 *The Sages*: the Ribhus, the three sons of Sudhanvan who is said to have been a descendant of Angiras. They were named severally Ribhu, Vibhvan, and Vāja, and styled collectively Ribhus from the name of the eldest. 'Through their assiduous performance of good works they obtained divinity, and became entitled to receive praise and adoration. They are supposed to dwell in the solar sphere, and there is an indistinct identification of them with the rays of the sun: but, whether typical or not, they prove the admission, at an early date, of the doctrine, that men might become divinities.'—Wilson. The Ribhus are said to have made four sacrificial cups out of the single chalice that had been fabricated by Tvāshṭar, signifying, perhaps, that some innovation in sacrificial procedure was attributed to them. See Rigveda I. 20, and 161.

HYMN XLVIII.

- THOU art the Hawk, Gāyatrī's lord: I hold thee fast.
Happily bear me to the goal of this my sacrifice.
All hail!
- 2 Thou art the Ribhu, lord of Jagatī: I hold thee fast.
Happily bear me to the goal of this my sacrifice.
All hail!
- 3 Thou art the Bull, the Trishṭup's lord: I hold thee fast. Happily bear me to the goal of this my sacrifice. All hail!

A non-metrical hymn of sacrificial formulas used at the three daily libations or Soma-pressings.

1 *The Hawk*: this verse is addressed at the morning libation to Agni who from his rapid motion in his form of lightning is called the hawk: cf. 'I have begotten this new hymn for Agni, falcon of the sky' (Rigveda VII. 15. 4). In the myth of the rape of the celestial Soma by the falcon—one of the favourite subjects of the Vedic poets (see Rigveda I. 80. 2; 93. 6; III. 43. 7; IV. 26. 4—7; 27. 3, 4; IX. 72. 3)—the falcon represents Agni who in the form of lightning penetrates the laden thunder-clouds and carries off their heavenly treasure, the ambrosial, life-giving rain. *Gāyatrī's lord*: Agni being identified with the Gāyatrī metre in which his praises are sung, and which is the prominent metre in invocations addressed to him at the morning libation.

2 *The Ribhu*: the representative of the three Ribhus (see VI. 47. 3), to whom this verse is addressed at the evening libation. *Jagatī*: this being the chief metre employed at the evening libation.

3 *The Bull*: the Mighty One, Indra, to whom the verse is addressed at the mid-day libation. Cf. 'Thine, only thine, is the noonday libation' (Rigveda IV. 35. 7).

The hymn has been thoroughly discussed by Prof. Bloomfield in his article entitled *The Myth of Soma and the Eagle*, in the *Festgrüss an Rudolph von Roth zum Doktor-Jubiläum*, 24 August, 1893.

HYMN XLIX.

O Agni, in thy body man hath never found a wounded part.

The Ape devours the arrow's shaft as a cow eats her afterbirth.

2 Thou like a fleece contractest and expandest thee what time the upper stone and that below devour.

Closely compressing head with head and breast with breast he crunches up the tendrils with his yellow jaws.

3 The Eagles have sent forth their voice aloud to heaven: in the sky's vault the dark impetuous ones have danced.

When they come downward to repair the lower stone, they, dwellers with the Sun, have gained abundant seed.

HYMN L.

DESTROY the rat, the mole, the boring beetle, cut off their heads and crush their ribs, O Asvins.

A hymn in honour of Agni.

1 *The Ape*: *kapiḥ*; 'der braune,' the brown.—Ludwig. *The arrow's shaft*: the reed of which the arrow is made. There seems to be a play on the word *śṣamam* which means both inflammation and reed. As the monkey is not injured by the reed or possible arrow-shaft which he chews, so nimble fire only absorbs additional heat. According to an Indian lexicographer *kapiḥ* is a name of the Sun.

2 *The upper stone*: *uttaradrū* (—*dru*!—Whitney's Index). The reading appears to be corrupt.

3 *The Eagles*: the stanza is taken, with variants, from R̥gveda X. 94. 5 where *the Eagles* are the rapidly-moving stones which press out the Soma-juice. The meaning here may perhaps be: The mighty, roaring flames of Agni rise on high, dark clouds gather and are tossed about in the upper air, and finally descend in the shape of fertilising rain. *The lower stone*: perhaps the earth. The stanza is very obscure.

The hymn has been translated by Ludwig, *Der R̥gveda*, III. p. 432.

A charm for the destruction of vermin.

1 *The boring beetle*: *tarddm* (from *trid*, to cut through, or bore); 'bores,' getoide-worm!: Ludwig. According to the St. Petersburg Dictionary some bird (cf. Latin *turdus*; a thrush) is meant.

Bind fast their mouths; let them not eat our barley: so guard, ye twain, our growing corn from danger.

2 Ho! boring beetle, ho! thou worm, ho! noxious grub and grasshopper!

As a priest leaves the unfinished sacrifice, go hence devouring not, injuring not this corn.

3 Harken to me, lord of the female borer, lord of the female grub! ye rough-toothed vermin!

Whate'er ye be, dwelling in woods, and piercing, we crush and mangle all those piercing insects.

HYMN LI.

CLEANSED by the filter of the Wind comes Soma past all our enemies, meet friend of Indra.

2 May the maternal Waters make us ready: cleanse us with fatness they who cleanse with fatness!

The Goddesses bear off each blot and tarnish: I come forth from the waters cleansed and stainless.

3 O Varuṇa, whatever the offence may be, the sin which men commit against the heavenly folk—

When, through our want of thought we violate thy laws, punish us not, O God, for that iniquity.

HYMN LII.

SLAYING the Rākshasas, the Sun mounts upward in the front of heaven,

Āditya, from the mountains, seen of all, destroying things unseen.

A prayer for purification and forgiveness of sins.

3 *Varuṇa*: addressed as the moral Governor of the world. The stanza is taken, with a slight variant, from R̥gveda VII. 89. 5.

A charm against noxious reptiles and insects.

1 The stanza is made up of fragments of R̥gveda I. 191. 8, 9.

- 2 The kine had settled in their pen, wild animals had sought their lairs;
The wavelets of the brooks had passed away, and were beheld no more.
- 3 I have brought Kanva's famous Plant, life-giving, and itself inspired,
The medicine that bealeth all: may it suppress my hidden foes.

HYMN LIII.

- MAY Heaven and Earth, wise pair, may lofty Sukra grant me this thing by reason of the guerdon.
May Agni, Soma mark through this libation: may Vāyu, Savitar, and Bhaga guard us.
- 2 Again return to us our breath and spirit, again come back to us our life and vision!
Vaisvānara, unscathed, our bodies' guardian, stand between us and every woe and danger!
- 3 We are again united with our bodies, with happy mind, with spirit, strength, and splendour.
May Tvashtar here make room for us, and freedom, and smooth what'er is injured in our bodies.

2 The stanza is taken, with variations, from stanza 4 of the same hymn, the R̥gveda reading being *ketām jādātām*, the lights of men, instead of *ārmīyo nadīnām*, the wavelets of the brooks. The poet means that he has been bitten or stung by some venomous creature since sunset, and that now with the help of the rising sun and a magical plant he will destroy the unseen enemies who attacked him.

3 Kanva has been mentioned before (II. 32. 3), together with Atri, Agastya, and Jamadagni, as a celebrated Rishi regarded as a master of magic arts.

A prayer for recovery and preservation of health and security.

1 *Sakra*: the bright and pure; Soma. *Guerdon*: the honorarium—given to the officiating priests.

The hymn has been translated by Ludwig, *Der R̥gveda*, III. p. 506.

HYMN LIV.

- I WIN the love of Indra that his friend may reach yet higher state.
Increase, as rain the grass, this man's dominion and his lofty fame.
- 2 Confirm the princely power in him, Agni and Soma! grant him wealth.
In all the circuit of his rule make him yet higher for your friend.
- 3 The man who shows us enmity, whether a stranger or akin,
Thou wilt give up entire to me who sacrifice and press the juice.

HYMN LV.

- Or all the many God-frequented pathways that traverse realms between the earth and heaven,
Consign me, all ye Gods, to that which leadeth to perfect and inviolable safety.
- 2 Maintain us in well-being Summer, Winter, Dew-time, and Spring, Autumn, and Rainy Season,
Give us our share of cattle and of children. May we enjoy your unassailed protection.
- 3 Pay to the Year your lofty adoration, to the first Year, the second, and the present.
May we abide in the auspicious favour and gracious love of these who claim our worship.

A benediction on a newly elected King.

1 *Increase*: Indra is addressed.

2 *For your friend*: for Indra's sake.

A prayer for general protection and prosperity.

2 *Dew-time*: *śīṣirā*; the cool season or first spring, comprising the months Māgha and Phālguna, from the middle of January to the middle of March.

3 *The first Year, the second, and the present*: making up the cycle of three lunar years at the end of which an intercalary month was added. See Zimmer, *Altindisches Leben*, p. 370.

The hymn has been translated by Ludwig, *Der R̥gveda*, III. p. 218.

HYMN LVI.

- Let not the serpent slay us, O Gods, with our children and our folk.
 Let it not close the opened mouth nor open that which now is closed.
 2 Be worship paid unto the black, worship to that with stripes across!
 To the brown viper reverence, reverence to the demon brood!
 3 I close together fangs with fang, I close together jaws with jaw.
 I close together tongue with tongue, I close together mouth with mouth.

HYMN LVII.

- This is a medicine indeed, Rudra's own medicine is this, Wherewith he warns the arrow off, one-shafted, with a hundred tips.
 2 Besprinkle it with anodyne, bedew it with relieving balm:
 Strong, soothing is the medicine: bless us therewith that we may live.
 3 Let it be health and joy to us. Let nothing vex or injure us.
 Down with the wound! Let all to us be balm, the whole be medicine.

A charm against snakes.

2 *The black*: Asita. *With stripes across*: Tiraschirâji. See III. 27. 2. *Viper*: Svaja; meaning according to an Indian Commentator 'self-produced': perhaps = Latin vipera, i.e. vivipara, producing its young alive, or from the root *vajj*, to twist or cling round.

The hymn has been translated by Ludwig, *Der Rigveda*, III. p. 502, and, with annotations, by Grill, *Hundert Lieder*, pp. 5, 162.

A charm for a wound or bruise.

1 *Rudra's own medicine*: Rudra being the healer as well as the inflicter of wounds and diseases. See I. 19. 3.

3 *Down with the wound*: so (*Rigveda* VIII. 20. 26) 'Cast, Maruta! to the ground our sick man's malady: replace the dislocated limb.'

HYMN LVIII.

- May Indra Maghavan give me name and glory.
 May Heaven and Earth, this couple, make me famous.
 May Savitar the deity make me honoured. Here may the man who gives the guerdon love me.
 2 Indra from Heaven and Earth receiveth glory, among the plants the Waters have their glory;
 Even so may we be glorious 'mid all the Universal Gods.
 3 Indra and Agni were renowned, famous was Soma at his birth;
 So too am I illustrious, most glorious of all that is.

HYMN LIX.

- First, O Arundhatti, protect our oxen and our milky kine:
 Protect each one that is infirm, each quadruped that yields no milk.
 2 Let the Plant give us sheltering aid, Arundhatti allied with Gods;
 Avert Consumption from our men and make our cow-pen rich in milk.
 3 I welcome the auspicious Plant, life-giving, wearing every hue.
 Far from our cattle may it turn the deadly dart which Rudra casts.

A priest's prayer for power and glory.

1 *The man who gives the guerdon*: the institutor of the sacrifices who pays the expenses and rewards the priests.

3 This stanza is repeated from VI. 39. 3.

A charm to protect cattle and men.

1 *Arundhatti*: a medicinal climbing plant, called also *Silâchi*. See IV. 12. 1; V. 5. 5.

3 *Rudra*: see I. 19. 3.

According to the Kausika-Sâtra L. 13, the hymn is 'part of the ritual of a travelling merchant when about to start on a trading expedition.' See III. 15, and Bloomfield, *American Journal of Philology*, VII. 487.

HYMN LX.

WITH forelock loosened o'er his brow here comes the wooer of the bride,

Seeking a husband for this maid, a wife for this unmarried man.

2 Wooer! this girl hath toiled in vain, going to others' marriages.

Now to her wedding, verily, wooer! another maid shall come.

3 Dhâtar upholds the spacious earth, upholds the sky, upholds the Sun.

Dhâtar bestow upon this maid a husband suited to her wish!

HYMN LXI.

THE Waters send me what is sweet and pleasant, Sûra bring all I need for light and vision!

The deities, and all of pious nature, and Savitar the God afford me freedom!

2 I set the heaven and the earth asunder, I brought all seven seasons into being.

My word is truth, what I deny is falsehood, above celestial Vâk, above the nations.

The subject of the hymn is the Wooing of a Bride.

1 *The wooer*: *aryama*; the interceder or match-maker whose business is to find a suitable wife for his friend or employer. See II. 36. 1.

3 *Dhâtar*: here regarded as the Upholder of the sacrament of marriage. See II. 36. 2.

The hymn has been translated and annotated by Weber, *Indische Studien*, V. pp. 236—238, and by Grill, *Hundert Lieder*, pp. 56, 164. Zimmer also has translated it in *Altindisches Leben*, p. 306.

A prayer for prosperity and greatness.

1 *Freedom*: *vydhas*; literally, expansion, amplitude, ample room.

2 This and the following stanza must be taken to signify hyperbolically the possession of infinite power. *Seven seasons*: the six pairs of months and the thirteenth or intercalary month. Six seasons only are known by name: see VI. 55. 2.

3 I gave existence to the earth and heaven, I made the seasons and the seven rivers.

My word is truth, what I deny is falsehood, I who rejoice in Agni's, Soma's friendship.

HYMN LXII.

CLEANSE us Vaisvânara with rays of splendour! With breath and clouds let quickening Vâyu

cleanse us, And, rich in milky rain, let Earth and Heaven, worshipful, holy, cleanse us with their water.

2 Lay hold on Sûnritâ whose forms and regions have fair smooth backs, her who is all men's treasure.

Through her may we, in sacrificial banquets singing her glory, be the lords of riches.

3 For splendour, seize on her whom all men worship, becoming pure yourselves, and bright, and brilliant.

Here, through our prayer, rejoicing in the banquet, long may we look upon the Sun ascending.

HYMN LXIII.

THAT collar round thy neck, not to be loosened, which Nirriti the Goddess bound and fastened,

I loose for thy long life and strength and vigour. Eat, liberated, food that brings no sorrow.

2 To thee, sharp-pointed Nirriti, be homage! Loose thou the binding fetters wrought of iron.

To me, in truth, again doth Yama give thee. To him, to Yama, yea, to Death, be homage!

A prayer for purification and riches.

2 *Sûnritâ*: Excellence, Pleasantness, Gladness, or Glory, personified. The etymology and the exact meaning are uncertain. Here, in connexion with Agni and Vâyu, the meaning 'Dawn' (see M. Müller, *Vedic Hymns*, I. p. 446) would be suitable.

The subject is the symbolical liberation of a victim from the sacrificial stake representing the recovery of a sick man from a dangerous illness.

- 3 Compassed by death which comes in thousand manners, here art thou fastened to the iron pillar. Unanimous with Yama and the Fathers, make this man rise and reach the loftiest heaven.
- 4 Thou, mighty Agni, good and true, gatherest up all precious things.
Bring us all treasures as thou art enkindled at libation's place.

HYMN LXIV.

- AGREE and be united: let your minds be all of one accord,
Even as the Gods of ancient days, unanimous, await their share.
- 2 The rede is common, common the assembly, common the law, so be their thoughts united.
I offer up your general oblation: together entertain one common purpose.
- 3 One and the same be your resolve, be all your hearts in harmony:
One and the same be all your minds that all may happily consent.

3 *Loftiest heaven*: the summit of human felicity. See I. 9. 2.

4 The stanza is taken from Rigveda X. 191. 1. *At libation's place*: in the sanctuary where libations are offered.

The hymn has been translated by Ludwig, *Der Rigveda*, III. p. 433.

A hymn to promote Agreement or Unanimity in an assembly.

1 *Agree and be united*: the Rigveda has 'Assemble, speak together.'

2 *Common the assembly*: this *admitis* appears to have been a general assembly of the people on some important occasion, such as the election of a king.

The hymn, which is taken, with variants, from Rigveda X. 191.

2—4, has been translated, with notes, by Grill, *Hundert Lieder*, pp. 30, 164, and by Ludwig, *Der Rigveda*, III. p. 372.

HYMN LXV.

- THE angry spirit hath relaxed: loose are the arms that act with mind.
Do thou, destroyer, overcome and drive these foemen's might away, and then bring opulence to us.
- 2 The shaft for handless fiends which, Gods! ye cast against the handless ones,—
With this, in shape of sacrifice, I rend the arms of enemies.
- 3 Indra made first for Asuras the shaft designed for handless foes:
Victorious shall my heroes be with Indra as their constant friend.

HYMN LXVI.

- HANDLESS be every foeman who assaileth, they who with missiles come to fight against us!
Dash them together with great slaughter, Indra! and let their robber chief run pierced with arrows.
- 2 Ye who run hither bending bows, brandishing swords and casting darts,
Handless be ye, O enemies! Let Indra mangle you to-day.
- 3 Handless be these our enemies! We enervate their languid limbs.
So let us part among ourselves, in hundreds, Indra! all their wealth.

A sacrificial charm against enemies.

1 *Destroyer*: *pārśpara*; Indra, conqueror and destroyer of Asuras who fought against the Gods, and of the demons who harass men.

2 *Handless*: who fight without human hands and arms. The magical missile employed against these demons is called *nairikastā* intended for *nirhastā*, or handless, fiends. Cf. III. 7. 1, 2. 1.

The hymn has been translated by Ludwig, *Der Rigveda*, III. p. 372.

A charm for the destruction and plunder of enemies.
Translated by Ludwig, *Der Rigveda*, III. p. 372.

HYMN LXVII.

- 1 **INDRA** and **Pūshan** have gone forth along the ways
on every side.
2 To-day those hosts of enemies must flee bewildered
far away.
3 Ye foes, come hitherward dismayed like serpents
when their heads are gone.
4 Let **Indra** slay each bravest one of you whom **Agni**
hath confused.
5 Gird thou a bullock's hide on these, make those as
timid as the deer.
6 Let the foe flee away, and let his kine come hither-
ward to us.

HYMN LXVIII.

- 1 **SAVITAR** hath come hither with the razor: come
then, O **Vāyu**, with the heated water.
2 One-minded let **Ādityas**, **Rudras**, **Vasus** moisten the
hair: shave, ye who know King **Soma**.
3 Let **Aditi** shave the beard, and let the Waters bathe
it with their strength:
4 **Prajāpati** restore his health for sight and days of
lengthened life!
5 The razor used by **Savitar**, for shaving, who knoweth
Varuṇa and royal **Soma**,—
6 Even with this shave ye this man, O **Brahman**.
Let him be rich in horses, kine, and children.

A charm for the destruction and plunder of enemies.

3 Gird thou a bullock's hide on these: make our men invulnerable.

Translated by Ludwig, *Der Rigveda*, III. p. 372.

A charm to accompany the shaving of the beard.

1 The formal shaving may be part of the *Godānavidhi*, the ceremony of anointing part of the head of a youth when he has attained the age of sixteen or eighteen years (see II. 13); or it may be connected with the *Dikshā*, the religious ceremony of initiation or Confirmation. In this case the operation appears to be performed on a sick man (stanza 2) to expedite his restoration to health.

Translated by Ludwig, *Der Rigveda*, III. p. 130.

HYMN LXIX.

- 1 Mine be the glory in the hill, in vales, in cattle, and
in gold,
2 Mine be the sweetness that is found in nectar and in
flowing wine!
3 With your delicious honey balm me, **Asvins**, Lords
of splendid light!
4 That clear and resonant may be the voice I utter to
mankind.
5 In me be strength, in me be fame, in me the power
of sacrifice:
6 **Prajāpati** establish this in me as firm as light in
heaven!

HYMN LXX.

- 1 As wine associates with flesh, as dice attend the
gaming-board,
2 As an enamoured man's desire is firmly set upon a
dame,
3 So let thy heart and soul, O Cow, be firmly set upon
thy calf.
4 As the male elephant pursues with eager step his
female's track,
5 As an enamoured man's desire is firmly set upon a
dame,
6 So let thy heart and soul, O Cow, be firmly set upon
thy calf.
7 Close as the felly and the spoke, fixt as the wheel-rim
on the nave,
8 As an enamoured man's desire is firmly set upon a
dame,
9 So let thy heart and soul, O Cow, be firmly set upon
thy calf.

A priest's prayer for power and glory.

A benediction on cow and calf.

Translated and annotated by Grill, *Hundert Lieder*, pp. 66, 165.

HYMN LXXI.

- WHAT food I eat of varied form and nature, food
whether gold, or horse, sheep, goat, or bullock,
Whatever gift I have received, may Agni the Hotar
make it sacrifice well-offered.
- 2 Whatever, sacrificed or not, hath reached me,
bestowed by men and sanctioned by the Fathers,
Whereby my heart seems to leap up, may Agni the
Hotar make that sacrifice well-offered.
- 3 What food I eat unjustly, Gods! or, doubtful between
bestowing and refusing, swallow,
Through greatness of Vaisvânara the mighty may
that same food be sweet to me and blessed!

HYMN LXXII.

SEE APPENDIX.

HYMN LXXIII.

- LET Varuṇa come hither, Soma, Agni, Bṛihaspati
come hither with the Vasus!
- Unanimous, ye kinsmen, come united, come to the
glory of this mighty guardian.
- 2 The inclination which your hearts have harboured,
the purpose which hath occupied your spirits,
This I annul with sacrifice and butter. In me be
your sweet resting-place, O kinsmen.
- 3 Stand even here: forsake me not. Before us may
Pūshan make your path unfit to travel.
Vāstoshpati incessantly recall you! In me be your
sweet resting-place, O kinsmen!

A priest's benediction after eating.

1 *Make it sacrifice*: make it benefit me as a duly performed sacrifice would do.

A charm pronounced by a King to confirm the fidelity of discontented kinsmen.

1 *This mighty guardian*: meaning himself.2 *The inclination*: to desert me.3 *Vāstoshpati*: Lord of the Home. Sometimes a name of Indra.

HYMN LXXIV.

- CLOSE gathered be your bodies: be your minds and
vows in unison!
- Here present Brahmanaspati and Bhaga have
assembled you.
- 2 Let there be union of your minds, let there be union
of your hearts:
All that is troubled in your lot with this I mend and
harmonize.
- 3 As, free from jealousy, the strong Ādityas have been
the Vasus' and the Rudras' fellows,
So free from jealousy, Lord of Three Titles! cause
thou these people here to be one-minded.

HYMN LXXV.

- FORTH from his dwelling drive that man, the foeman
who assaileth us:
- Through the Expellent sacrifice hath Indra rent
and mangled him.
- 2 Indra, Foe-Slayer, drive him forth into the distance
most remote,
Whence never more shall he return in all the years
that are to come.
- 3 To the three distances, beyond mankind's Five
Races, let him go,

A charm pronounced by a King to secure the unanimity and fidelity of his people.

2 *With this*: sacrifice.3 *Lord of Three Titles*: probably Agni, who is called also Vaisvânara and Jātavedas.

A charm to effect the removal of an enemy.

1 *Expellent sacrifice*: *nairbādhyaṃ (haviḥ)*; an oblation to secure expulsion.3 *Three distances*: beyond earth, firmament, and heaven. *Three skies*: see IV. 20. 1.Translated by Ludwig, *Der Rigveda*, III. p. 373, and by Grill, *Hundert Lieder*, pp. 22, 165.

- Beyond the three skies let him go, whence he shall never come again
 In all the years that are to be, long as the Sun is in the heaven.

HYMN LXXVI.

- Those who are sitting round this babe prepare him to be looked upon.
 Let Agni thoroughly inflamed with all his tongues rise from his heart.
- 2 For length of life I use the name of Agni the Consuming God,
 Whose smoke the sage who knows the truth beholds proceeding from his mouth.
- 3 The man who knows his fuel laid in order by the Kshatriya
 Sets not his foot upon the steep declivity that leads to Death.
- 4 Those who encompass slay him not: he goes not near his lurking foes—
 The Kshatriya who, knowing well, takes Agni's name for length of life.

HYMN LXXVII.

- Firm stands the heaven, firm stands the earth, firm stands this universal world,
 Firm stand the rooted mountains. I have put the horses in the stall.

A benediction pronounced over a new-born child of the Kshatriya or military and royal class.

Translated by Ludwig, *Der Rigveda*, III. p. 459.

A charm to bring the cattle home.

1 *Have put: atishṭipam*, from *sthā* to stand; literally, have caused to stand.

- 2 I call the Herdsman, him who knows the way to drive the cattle forth,
 Who knows the way to drive them home, to drive them back and drive them in.
- 3 O Jātavedas, turn them back: a hundred homeward ways be thine!
 Thou hast a thousand avenues: by these restore our kine to us.

HYMN LXXVIII.

- Let this man be again bedewed with this presented sacrifice,
 And comfort with the sap of life the bride whom they have brought to him.
- 2 With life's sap let him comfort her, and raise her high with princely sway.
 In wealth that hath a thousand powers, this pair be inexhaustible!
- 3 Tvashṭar formed her to be thy dame, Tvashṭar made thee to be her lord.
 Long life let Tvashṭar give you both. Let Tvashṭar give a thousand lives.

2 *The Herdsman*: Agni. The stanza is taken, with variations, from *Rigveda* X. 19. 4.

Translated by Ludwig, *Der Rigveda*, III. p. 488.

A nuptial benediction.

1 *Be again bedewed*: refreshed and made stronger than before. *With this presented sacrifice*: or, with this oblation for success. 'Mit diesem bhūtam haviḥ.'—Ludwig. 'Durch diese kräft'ge Darbringung,' through this powerful offering.—Weber. See Grill's note.

3 *Tvashṭar*: who develops the embryo, shapes all forms, and creates husband and wife for each other.

Translated by Weber, *Indische Studien*, V. p. 238, by Ludwig, *Der Rigveda*, III. p. 371, and by Grill, *Hundert Lieder*, pp. 57, 166.

HYMN LXXIX.

MAY this our Lord of Cloudy Sky, bedewed with liquid drops, preserve unequalled riches in our homes.

2 Lord of the Cloudy Sky, bestow vigour and strength on our abodes. Let wealth and treasure come to us.

3 Thou, God bedewed with drops, art Lord of infinite prosperity.

Grant us thereof, give us thereof: may we enjoy this boon of thine.

HYMN LXXX.

He lieth in the firmament observing all the things that be:

We with this offering will adore the greatness of the Heavenly Hound.

2 The three, the Kālakāñjas, set aloft in heaven as they were Gods—

All these I call to be our help and keep this man secure from harm.

3 In waters is thy birth, in heaven thy station, thy majesty on earth and in the ocean.

We with this offering will adore the greatness of the Heavenly Hound.

A prayer for prosperity.

1 *Lord of Cloudy Sky*: Parjanya, God of the rain-cloud, on whose favour the growth of grass and grain depends. See I. 2. 1.

A prayer for help and protection.

1 *The Heavenly Hound*: some conspicuous star, perhaps the Dog-star, Sirius, which was called *σέρ* by the Greeks and *Canis* or *Canicula* by the Latins, both words being closely connected with the Sanskrit *śva*.

2 *Kālakāñjas*: meaning originally, black-spotted; stars of some unidentifiable constellation.

3 *Thy birth*: the origin of the Heavenly Hound. So with the Greeks Sirius was said to have been the dog of the great hunter Orion, and the Latin *Canis* or *Canicula* was the dog of Erigone translated with its mistress to the sky.

Translated by Ludwig, *Der Rigveda*, III. p. 373.

HYMN LXXXI.

Thou art a grasper, holding fast both hands: thou drivest fiends away.

A holder both of progeny and riches hath this Ring become.

2 Prepare accordantly, O Ring, the mother for the infant's birth.

On the right way bring forth the boy. Make him come hither. I am here.

3 The Amulet which Aditi wore when desirous of a son, Tvashtar hath bound upon this dame and said, Be mother of a boy.

HYMN LXXXII.

I CALL the name of him who comes, hath come, and still draws nigh to us.

Foe-slaying Indra's name I love, the Vasus' friend with hundred powers.

2 Thus Bhaga spake to me: Let him bring thee a consort by the path

Whereon the Asvins brought the bride Sūrya the child of Savitar.

A charm to facilitate child-birth.

1 *Holding fast both hands*: the ring or bracelet was apparently placed first on one hand or arm and then on the other; or there were two connected rings, regarded as one amulet. See *Kaṣika-Sātra* XXXV. 11.

Translated by Weber, *Indische Studien*, V. p. 239, by Ludwig, *Der Rigveda*, III. p. 477.

A charm to win a bride.

1 *Of him*: of Indra who is always ready to come and help us.

The Vasus' friend: whose associates are the Vasus, sometimes the Gods in general, sometimes a special class of deities. See I. 30. 1.

2 *Whereon the Asvins brought the bride*: see II. 30. 2, and *Rigveda* X. 85, which contains a full account of Sūrya's wedding.

- 8 Great, Indra, is that hook of thine, bestowing treasure, wrought of gold :
Therewith, O Lord of Might, bestow a wife on me who long to wed.

HYMN LXXXIII.

- Hence, Sores and Pustules, fly away even as the eagle from his home.
Let Sūrya bring a remedy, the Moon shine forth and banish you.
- 2 One bright with variegated tints, one white, one black, a couple red :—
The names of all have I declared. Begone, and injure not our men.
- 3 Hence, childless, shall the Pustule flee, granddaughter of the dusky one.
The Boil shall fly away from us, the morbid growth shall vanish hence.
Taste, happy in thy mind, thine own oblation, as I with Svāhā with my heart present it.

3 *That hook*: cf. 'Long be thy grasping-hook wherewith thou givest ample wealth to him Who sheds the juice and worships thee' (Rigveda VIII, 17. 10); the expression being borrowed from the employment of a hook to draw down the high branches of a fruit-tree.

Translated by Ludwig, *Der Rigveda*, III. 470, and with notes, by Weber, *Indische Studien*, V. p. 339—341, and Grill, *Hundert Lieder*, pp. 57, 167.

A charm against sores and pustules.

- 1 *Hence, Sores and Pustules*: *apachitas*; see VI. 25. 1.
- 3 *Boil*: *glāṣṭ*; explained in the St. Petersburg Dictionary as a round lump, a wen-like excrescence (perhaps related to *globus* and *glomus*). *Morbid growth*: *galuntāṣ*; an unknown word, not explained in the St. Petersburg Dictionary, meaning, apparently, a tumour of some kind. *Thine own oblation*: offered for the express purpose of removing thee. *Svāhā*: the exclamation, All hail!

Translated by Ludwig, *Der Rigveda*, III. p. 500.

HYMN LXXXIV.

- Thou in whose dread mouth I present oblation, that these bound victims may obtain their freedom,
The people deem that thou art Earth: I know thee thoroughly, and I say thou art Destruction.
- 2 Be thou enriched, O Welfare, with oblations, here, among us is thine allotted portion.
Free—Hail to thee!—from sin those here and yonder.
- 3 Do thou, Destruction, thus, without a rival, release us from the iron bonds that bind us.
To me doth Yama verily restore thee. To him, to Yama, yea, to Death be worship!
- 4 Thou hast been fastened to an iron pillar, here compassed with a thousand deaths around thee.
In full accord with Yama and the Fathers, send this man upward to the loftiest heaven.

HYMN LXXXV.

- Let Varana the heavenly tree here present keep disease away.
The Gods have driven off Decline that entered and possessed this man.

A charm to accompany the symbolical loosing of sacrificial victims.

1 *Earth*: one meaning of the word *śrīṣṭiṣ*, Destruction or Death, being the bottom or lower parts of the earth.

2 *O Welfare*: apparently an euphemistic expression for Destruction, as the Greek Eumenides, Gracious Goddesses, was for the Furies. Prof. Ludwig reads *śāṣṭe*, O Earth, instead of the *śāṣṭe*, O Welfare, of the text.

3 *The iron bonds*: of sin. *Thes*: some man who has been dangerously ill.

4 This stanza is repeated from VI. 63. 3.

Translated by Ludwig, *Der Rigveda*, III. p. 444.

A charm against Consumption or Decline:

1 *Varana*: the tree *Crataeva Roxburghii*, found in all parts of India, used in medicine and supposed to possess magical virtues. See X. 2.

- 2 We with the speech of Indra and of Mitra and of Varuna,
We with the speech of all the Gods will drive Decline away from thee.
- 3 Even as Vritra checked and stayed these waters flowing every way,
With Agni, God of all mankind. I check and banish thy Decline.

HYMN LXXXVI.

- This is the Lord of Indra, this the Lord of Heaven,
the Lord of Earth,
The Lord of all existing things: the one and only Lord be thou.
- 2 The Sea is regent of the floods, Agni is ruler of the land,
The Moon is regent of the stars: the one and only Lord be thou.
- 3 Thou art the King of Asuras, the crown and summit of mankind:
Thou art the partner of the Gods: the one and only Lord be thou.

HYMN LXXXVII.

- Here art thou: I have chosen thee. Stand stedfast and immovable.
Let all the clans desire thee: let not thy kingdom fall away.

A glorification of a newly consecrated King.

3 *Asuras*: earthly lords.

Translated by Ludwig, *Der Rigveda*, III. p. 241.

A benediction addressed to a newly elected King.

The hymn is taken, with slight variations, from *Rigveda* X. 173.

1-3.

- 2 Be even here: fall not away: be like a mountain unremoved.
Stand stedfast here like Indra's self, and hold the kingship in thy grasp.
- 3 This man hath Indra stablished, made secure by constant sacrifice.
Soma, and Brahmanaspati here present bless and comfort him!

HYMN LXXXVIII.

- Firm is the sky, firm is the earth, and firm is all this living world;
Firm are these mountains on their base, and stedfast is this King of men.
- 2 Stedfast may Varuna the King, stedfast the God Brihaspati,
Stedfast may Indra, stedfast, too, may Agni keep thy stedfast reign.
- 3 Firm, never to be shaken, crush thy foemen, under thy feet lay those who strive against thee.
One-minded, true to thee be all the regions: faithful to thee, the firm, be this assembly!

HYMN LXXXIX.

- This strength that Soma hath bestowed, the head of her who gladdeneth,—
With that which thence hath been produced we make thy spirit sorrowful.

A benediction addressed to a newly elected King. Stanzas 1 and 2 are taken from *Rigveda* X. 173. 4, 5.

A charm to win a maiden's love.

1 *Soma*: as Lord of Plants. *Of her who gladdeneth*: *prenydh* is apparently the genitive case of *prent* the feminine of *prent* which is found in the *Rigveda*, (I. 112. 10) with the meaning of 'loving,' 'friendly,' derived from *pr̥t*, to please or gladden. *Prent* then may mean some plant that possesses the power of awaking love, like

- 2 We make thy spirit sorrowful, we fill thy mind with pain and grief.
As smoke accompanies the wind, so let thy fancy follow me.
- 3 May Varuṇa and Mitra, may Sarasvatī the Goddess, may
The centre of the earth, and both her limits bring thee close to me.

HYMN XC.

- THE shaft that Rudra hath shot forth against thy members and thy heart,
Here do we draw from thee to-day, and turn it hence to every side.
- 2 From all the hundred vessels spread throughout the members of thy frame,
From all those vessels and canals we call the poisonous matter forth.
- 3 Worship to thee, the archer, and, O Rudra, to thy levelled shaft!
Yea, worship to thine arrow when it left the bow, and when it fell!

Satyrium, Vervain, Basil, Mallow, and others in Europe. The head of the Prep̄ was perhaps dried and powdered and administered in food, or in some other way employed in the incantation.

Translated by Weber, *Indische Studien*, V. p. 242.

A charm to cure a man who has been poisoned.

- 1 *Rudra*: the terrible God whose shafts bring death or disease on men and cattle. In this case the body of the sufferer has been poisoned.
- 2 *Hundred vessels*: *śatām dhāmāṇayāḥ*; all the countless vessels and nerves by means of which the different functions of the body are performed. See Wise, *Hindu System of Medicine*, pp. 63, 64.

The hymn has been translated by Grill, *Hundert Lieder*, pp. 14, 168.

HYMN XCI.

- THEY made this barley ready with a team of eight,
a team of six.
With this I drive to westward, far away, thy bodily disease.
- 2 Vāta breathes downward from above, and downward
Sūrya sends his heat;
Downward is drawn the milch-cow's milk: so downward go thy malady!
- 3 The Waters verily bring health, the Waters drive disease away.
The Waters cure all malady: may they bring medicine for thee.

HYMN XCII.

- Be fleet as wind, Strong Steed, when thou art harnessed; go forth as swift as thought at Indra's sending.
Let the possessors of all wealth, the Maruts, yoke thee, and Tvashtar in thy feet lay swiftness.
- 2 That speed, that lies concealed in thee, O Charger, speed granted to the hawk or wind that wandered,—
Therewith, Strong Steed; saving in shock of battle, endowed with might by might win thou the contest.

A charm against disease.

- 1 *They made this barley ready*: prepared the ground by ploughing for the growth of the grain used in the incantation. The number of oxen employed has increased the efficacy of the corn.

3 *The Waters cure all malady*: cf. III. 7. 5. So Pastor Kneipp, the famous Bavarian water-doctor, maintains that what cannot be cured by water is altogether incurable. Water is the panacea. Hydropathy is the one saving principle which can be applied in every case.

Translated by Grill, *Hundert Lieder*, pp. 14, 168.

A charm to strengthen and inspirit a War-horse.

- 3 Bearing thy body, Charger, may thy body run blessing us and winning thee protection.
May he, unswerving, to uphold the mighty, stablish his lustre as a God in heaven.

HYMN XCIII.

- YAMA, Death direly fatal, the Destroyer, with his black crest, Sarva the tawny archer,
And all the Gods uprisen with their army, may these on every side avoid our heroes.
- 2 With mind, burnt-offerings, butter, and libation, to royal Bhava and the archer Sarva,
To these the worshipful I pay my worship: may they turn elsewhere things with deadly venom.
- 3 Save us, All-Gods and all-possessing Maruts, from murderous stroke and things that slay with poison.
Pure is the might of Varuna, Agni, Soma. May Vata's and Parjanya's favour bless us.

HYMN XCIV.

- We bend your minds in union, bend in harmony your hopes and plans:
You there, who turn to sundered ways, we bend and bow in unison.

3 This stanza is taken, with variants, from Rigveda X. 56. 2, a funeral hymn, and is there addressed to the spirit of the departed, Vâjin (strong, strong steed, charger or racer) being either the dead man's name or meaning 'hero.' The second line is obscure.

Translated by Ludwig, Der Rigveda, III. p. 459.

A prayer for protection from poison.

1 Yama: the King of the Departed, distinguished from Death the Destroyer. Sarva: a deity, generally mentioned together with Bhava (see IV. 28. 1). His name does not occur in the Rigveda.

2 Bhava: a deity attending on Rudra: in later mythology a name or form of Siva whose consort is the awful Goddess Bhavani.

A charm to reconcile a King's discontented people.

Translated by Ludwig, Der Rigveda, III. p. 514.

- 2 I with my spirit make your spirits captive: these with their thoughts follow my thought and wishes.
1 I make your hearts submissive to mine order: closely attending go where I precede you.
- 3 I have invoked both Heaven and Earth, invoked divine Sarasvati,
Indra and Agni have I called: Sarasvati, so may we thrive!

HYMN XCV.

- In the third heaven above us stands the Aśvattha tree, the seat of Gods.
There the Gods gained the Kushtha plant, embodiment of endless life.
- 2 There moved through heaven a golden ship, a ship with cordage wrought of gold.
There Gods obtained the Kushtha plant, the flower of immortality.
- 3 Thou art the infant of the plants, the infant of the Snowy Hills:
The germ of every thing that is: free this my friend from his disease.

HYMN XCVI.

- The many plants of hundred shapes and forms that Soma rules as King,
Commanded by Brihaspati, deliver us from grief and woe!

A charm to remove disease.

1 This and the following stanza are repeated from V. 4. 3. 4.

A prayer for deliverance from sin and sorrow.

1 Commanded: or, commissioned, or, engendered. The line is taken from Rigveda X. 97. 15.

- 2 Let them release me from the curse and from the noose of Varuṇa,
Free me from Yama's fetter, and from every sin against the Gods!
- 3 From every fault in look, in word, in spirit that we, awake or sleeping, have committed,
May Soma, with his godlike nature, cleanse us.

HYMN XCVII.

- The sacrifice is victor, Agni victor, victorious is Soma, Indra conquers:
So will we bring oblation unto Agni, this sacrifice that I may win all battles.
- 2 Praise to you, Mitra-Varuṇa, hymn-singers! Here swell with meath dominion blest with children.
Far into distant regions drive Destruction, and even from committed sin absolve us.
- 3 In this strong hero be ye glad and joyful: cleave ye to him even as ye cleave to Indra,
Victorious, kine-winner, thunder-wielder, who quells a host and with his might destroys it.

2 Taken, with a variant, from Rigveda X. 97. 16.

Translated by Ludwig, Der Rigveda, III. p. 506, and by Grill, Hundert Lieder, pp. 38, 168.

A prayer for the success and prosperity of a King.

1 This stanza is spoken by the institutor of the sacrifice for success in war.

2 This and the following stanza are spoken by the officiating priest. *Preis: svadhā*; here a sacrificial exclamation, like Svāhā = All hail

3 Addressed to the King's subjects.

Translated by Ludwig, Der Rigveda, III. p. 460.

HYMN XCVIII.

- INDRA be victor, never to be vanquished, to reign among the Kings as sovran ruler!
Here be thou meet for praise and supplication, to be revered and waited on and worshipped.
- 2 Thou fain for glory, an imperial ruler, hast won dominion over men, O Indra.
Of these celestial tribes be thou the sovran: long-lasting be thy sway and undecaying!
- 3 Thou governest the north and eastern regions, Indra! fiend-slayer! thou destroyest foemen.
Thou hast won all, far as the rivers wander. Bull, called to help, on our right hand thou goest.

HYMN XCIX.

- INDRA, before affliction comes, I call thee from the wide expanse.
The mighty guardian, born-alone, wearer of many names, I call.
- 2 Whatever deadly missile launched to-day flies forth to slaughter us,
We take both arms of Indra to encompass us on every side.
- 3 We draw about us both the arms of Indra, our deliverer. May they protect us thoroughly.
O Savitar, thou God, O royal Soma, make thou me pious-minded for my welfare.

A hymn of praise to Indra.

2 These celestial tribes: the heavenly Gods.

3 Bull: or, Strong.

A hymn for protection in battle.

1 Born-alone: peerless from thy birth.

3 Make thou: each of you separately.

Translated by Grill, Hundert Lieder, pp. 18, 168.

HYMN C.

- THE Gods and Sūrya gave the gift, the Earth and Heaven bestowed the boon.
 The three Sarasvatīs in full accord bestowed the antidote.
- 2 That water, Upajikās! which Gods poured for you on thirsty land,
 With that same water sent by Gods, drive ye away this poison here.
- 3 The daughter of the Asuras art thou, and sister of the Gods.
 Thou who hast sprung from heaven and earth hast robbed the poison of its power.

HYMN CI.

SEE APPENDIX.

A charm against poison.

1 *Three Sarasvatīs*: the multiplication is analogous to that of the three heavens and three earths. See IV. 20. 2.

2 *Upajikās*: termites or white ants. See note on II. 3. 2. 'Whence do these Ants get their moisture? Our house was built on a hard ferruginous conglomerate, in order to be out of the way of the White Ants, but they came despite the precaution, and not only were they in this sultry weather able individually to moisten soil to the consistency of mortar for the formation of galleries . . . but when their inner chambers were laid open, these were also surprisingly humid; yet there was no dew, and the house being placed on a rock they could have no subterranean passage to the bed of the river, which ran about three hundred yards below the hill. Can it be that they have the power of combining the oxygen and hydrogen of their vegetable food by vital force [so] as to form water!' (Quoted from Dr. Livingstone's well-known work by the Rev. J. G. Wood, "Strange Dwellings," p. 280.)

3 Addressed to some magical herb, probably Arundhati or Silāchi which is called *sister of the Gods* in V. 5. 1. *Asuras*: divine beings; Gods.

Translated by Ludwig, Der Rigveda, III. p. 511.

HYMN CII.

- EVEN as this ox, O Aśvins, steps and turns together with his mate,
 So let thy fancy turn itself, come nearer, and unite with me.
- 2 I, as the shaft-horse draws the mare beside him, draw thee to myself.
 Like grass that storm and wind have rent, so be thy mind attached to me!
- 3 Swiftly from Bhaga's hands I bear away a love-compelling charm
 Of ointment and of sugar-cane, of Spikenard and the Kushṭha plant.

HYMN CIII.

- BṚHASPATI and Savitar prepare a rope to bind you fast!
 Let Bhaga, Mitra, Aryaman, and both the Aśvins make the bond.
- 2 I bind together all of them, the first, the last, the middlemost.
 Indra hath girded these with cord: bind them together, Agni, thou!

A charm to win a maiden's love.

1 The Aśvins are addressed as having been the first teachers of ploughing (Rigveda I. 117. 21), and also perhaps as groomsmen and conductors of the bride at Sūrya's wedding (Rigveda X. 85. 8, 9). The second line is addressed to the absent maiden.

2 *Grass*: *trīṣam* (Whitney's Index Verborum) instead of *trīṣam* of the text. Cf. II. 30. 1.

3 *Bhaga's hands*: Bhaga being a deity who presides over love and marriage.

Translated by Weber, Indische Studien, V. 243; and by Grill, Hundert Lieder, pp. 54, 169.

A charm to check the approach of a hostile army.

Translated by Ludwig, Der Rigveda, III. p. 518.

- 3 Those yonder who approach to fight, with banners raised along their ranks,
Indra hath girded these with cord: bind them together, Agni, thou!

HYMN CIV.

- 1 We bind our foemen with a bond that binds them close and holds them fast.
Their breath and respiration I dis sever, and their lives from life.
- 2 This bond, made keen by Indra, I have formed with heat of holy zeal.
Securely bind our enemies, O Agni, who are standing here.
- 3 Indra and Agni bind them fast, Soma the King, and both the Friends!
May Indra, girt by Maruts, make a bond to bind our enemies.

HYMN CV.

- RAPIDLY as the fancy flies forth with conceptions of the mind,
So following the fancy's flight, O Cough, flee rapidly away.
- 2 Rapidly as an arrow flies away with keenly-sharpened point,
So swiftly flee away, O Cough, over the region of the earth!
- 3 Rapidly as the beams of light, the rays of Sūrya, fly away,
So, Cough! fly rapidly away over the current of the sea!

A charm to check the approach of a hostile army.

3. *Both the Friends*: Mitra and Varuṇa.

Translated by Ludwig, *Der Rigveda*, III. 518.

A charm to cure Cough.

Translated by Ludwig, *Der Rigveda*, III. p. 510.

HYMN CVI.

- Let flowery Dūrvā grass grow up about thine exit and approach.
There let a spring of water rise, or lake with blooming lotuses.
- 2 This is the place where waters meet, here is the gathering of the flood,
Our home is set amid the lake: turn thou thy jaws away from it.
- 3 O House, we compass thee about with coolness to envelop thee,
Cool as a lake be thou to us. Let Agni bring us healing balm!

HYMN CVII.

- ENTRUST me, Viṣvajit, to Trāyamāṇā.
Guard, Trāyamāṇā, all our men, guard all our wealth of quadrupeds.
- 2 To Viṣvajit entrust me, Trāyamāṇā.
O Viṣvajit, guard all our men, etc.
- 3 To Viṣvajit entrust me, O Kalyāṇi.
Guard, O Kalyāṇi, all our men, etc.

A charm to protect a house from fire.

1 *Dūrvā grass*: Panicum Dactylon; a creeping grass with 'flower-bearing branches erect. By far the most common and useful grass in India. It grows everywhere abundantly, and flowers all the year.'—Roxburgh. In Hindūstān it is called *dāh*. The speaker is addressing his house.

2 *Thou*: Agni or Fire is addressed. The hymn may be compared with Rigveda X. 142. 6—8.

Translated by Grill, *Hundert Lieder*, pp. 63, 170.

A charm to protect men and cattle.

1 *Viṣvajit*: All-subduing; an epithet of Indra; also the name of an *ekāha* or one-day sacrifice performed in the course of the *gavamyaza*, a *sattrā* (see I. 50. 4) or prolonged Soma sacrifice lasting a whole year. *Trāyamāṇā*: Protectress; the name of a medicinal plant.

3 *Kalyāṇi*: Propitious one; the name of a leguminous shrub, *Glycine Debilis*.

- 4 To Sarvavid entrust me, O Kalyāṇi.
O Sarvavid, guard all our men, guard all our wealth
of quadrupeds.

HYMN CVIII.

- INTELLIGENCE, come first to us with store of horses
and of kine!
Thou with the rays of Sārya art our worshipful and
holy one.
2 The first, devout Intelligence, lauded by sages, sped
by prayer,
Trusted by Brahmachāris, for the favour of the Gods
I call.
3 That excellent Intelligence which Ribhus know, and
Asuras,
Intelligence which sages know, we cause to enter
into me.
4 Do thou, O Agni, make me wise this day with that
Intelligence
Which the creative Rishis, which the men endowed
with wisdom knew.
5 Intelligence at eve, at morn, Intelligence at noon
of day,
With the Sun's beams, and by our speech we plant
in us Intelligence.

- 4 *Sarvavid*: Omniscient; an epithet of Agni.

A prayer for wisdom.

2 *Brahmachāris*: religious students.

3 *Ribhus*: who were deified on account of their artistic skill. See
III. 5. 6, note. *Asuras*: divine beings.

4 *Creative Rishis*: *ṛṣayo bhūtakṛtāḥ*; see III. 28. 1. and IV.
35. 2.

5 *Speech*: or prayer.

HYMN CIX.

- THE Berry heals the missile's rent, it heals the
deeply-piercing wound.
The Gods prepared and fashioned it. This hath
sufficient power for life.
2 When from their origin they came, the Berries spake
among themselves:
The man whom we shall find alive shall never suffer
injury.
3 Asuras buried thee in earth: the Gods again
uplifted thee,
Healer of sickness caused by wounds and healer of
the missile's rent.

HYMN CX.

- YEA, ancient, meet for praise at sacrifices, ever and
now thou sittest down as Hotar.
And now, O Agni, make thy person friendly, and
win felicity for us by worship.
2 'Neath Jyaishthaghnī and Yama's Two Releasers this
child was born: preserve him from uprooting.
He shall conduct him safe past all misfortunes to
lengthened life that lasts a hundred autumna.

A charm to heal punctured wounds.

1 *The Berry*: *pippalī*; the fruit of the *Aśvattha*, *Pippal* or *Peepul*,
the Ficus Religiosa, or Holy Fig-tree. See III. 6. 1.

2 *From their origin*: from the hands of their Creator. *Whom we
shall find alive*: to whom we are brought before his life is extinct.

3 *Asuras*: fiends. *Buried thee*: to prevent thee from saving human
life. Cf. II. 3. 3.

Translated by Ludwig, *Der Rigveda*, III. 509, and by Zimmer,
Altindisches Leben, p. 389.

A benediction on a new-born child.

2 *Jyaishthaghnī*: or *Jyeshthaghnī*: the sixteenth lunar mansion,
called *Jyeshthā* in XIX. 7. 3. *Yama's Two Releasers*: two auspicious
stars whose rising releases from Death and disease; *Vishritau*. See
II. 8. 1. *From uprooting*: *mūlabāhantī*; a play upon the word, the
asterism being called also *Mūlabarhantī*. *He*: Agni.

- 3 Born on the Tiger's day was he, a hero, the
Constellations' child, born brave and manly.
Let him not wound, when grown in strength, his
father, nor disregard his mother, her who bare him.

HYMN CXI.

- UNBID and loose for me this man, O Agni, who
bound and well restrained is chattering folly.
Afterward he will offer thee thy portion when he
hath been delivered from his madness.
- 2 Let Agni gently soothe thy mind when fierce excite-
ment troubles it.
Well-skilled I make a medicine that thou no longer
mayst be mad.
- 3 Insane through sin against the Gods, or maddened
by a demon's power—
Well-skilled I make a medicine to free thee from
insanity.
- 4 May the Apsarases release, Indra and Bhaga let
thee go.
May all the Gods deliver thee that thou no longer
mayst be mad.

HYMN CXII.

- LET not this one, O Agni, wound the highest of
these : preserve thou him from utter ruin.

3 *Tiger's day* : the tiger being in the Atharva-veda the type of valour.
Translated by Ludwig Der Rigveda, III. p. 431.

A charm to cure insanity.

4 *Apsarases* : who as Goddesses of gambling, 'dice-lovers, mad-
deners of the mind' (II. 2. 5), may have caused the insanity.

Translated by Zimmer, *Altindisches Leben*, p. 393, and by Grill,
Hundert Lieder, pp. 21, 170.

A health-charm for man, woman, and son.

1 *This one* : *ayam*, this, hic, stands without a substantive. Dr. Grill
suggests that *ayam*, haco, this (she-fiend), should be read. *The highest* :
the father, the chief of the household. *The she-fiend* : *Grāhī*. See II. 9. 1.

- Knowing the way do thou untie the nooses of the
she-fiend : let all the Gods approve thee.
- 2 Rend thou the bonds of these asunder, Agni ! the
threefold noose whereby the three were fastened.
Knowing the way untie the she-fiend's nooses : free
all, the son, the father, and the mother.
- 3 The elder brother's bonds, still left unwedded, fetter-
ed in every limb and bound securely,
Loose these, for they are bonds for loosing : Pūshan,
turn woes away upon the babe-destroyer.

HYMN CXIII.

- THIS sin the Gods wiped off and laid on Trita,
and Trita wiped it off on human beings.
Thence if the female fiend hath made thee captive,
the Gods by prayer shall banish her and free thee.
- 2 Enter the particles of light and vapours, go to the
rising fogs or mists, O Evil !
Hence ! vanish in the foams of rivers. Pūshan, wipe
woes away upon the babe-destroyer !
- 3 Stored in twelve separate places lies what Trita
hath wiped away, the sins of human beings.
Thence if the female fiend hath made thee captive,
the Gods by prayer shall banish her and free thee.

2 *Of these* : father, mother, and son.

3 *Pūshan* : as the God who cherishes and multiplies life. *Babe-
destroyer* : the fiend who kills the unborn babe. See II. 25. 4.

Translated by Ludwig, *Der Rigveda*, III. p. 469, and by Grill,
Hundert Lieder, pp. 15, 171.

A charm to banish the fiend *Grāhī*.

1 *Trita* : the mysterious being to whom unpleasant things are
consigned. See V. 1. 1.

3 *Trita's repository* may be compared to Milton's 'limbo' (*Paradise
Lost*, III. 490) into which follies and vanities 'upwhirled aloft Fly
o'er the backside of the world far off.'

Translated by Ludwig, *Der Rigveda*, III. p. 444, and by Grill, *Hun-
dert Lieder*, pp. 15, 171.

HYMN CXIV.

- 1 **WHATEVER** God-provoking wrong we priests have done, O Deities,
Therefrom do ye deliver us, Ādityas! by the right of Law.
- 2 Here set us free, O holy ones, Ādityas, by the right of Law,
When striving, bringing sacrifice, we failed to offer it aright.
- 3 With ladle full of fatness we, worshippers, pouring holy oil,
Striving, have failed, O all ye Gods, against our will, to offer it.

HYMN CXV.

- 1 **WHATEVER** wrong we wittingly or in our ignorance have done,
Do ye deliver us therefrom, O all ye Gods, of one accord.
- 2 If I, a sinner, when awake or sleeping have committed sin,
Free me therefrom as from a stake, from present and from future guilt.
- 3 As one unfastened from a stake, or cleansed by bathing after toil,
As butter which the sieve hath cleansed, so all shall purge me from the sin.

A prayer asking pardon for faults and errors in the performance of sacrifice.

1 *We priests: devās instead of dēvās of the text; literally, we gods. See III. 3. 2; 10. 2.*

3 *To offer it: in the proper manner.*

Translated by Ludwig, *Der Rigveda*, III. 443, and by Grill, *H. L.* pp. 45, 172.

A prayer asking pardon for sin.

Translated by Ludwig, *Der Rigveda*, III. p. 443, and by Grill, *H. L.*, pp. 46, 172.

HYMN CXVI.

- 1 **THE** wealth which husbandmen aforetime, digging, like men who find their food with knowledge, buried,
This to the King, Vivasvān's son, I offer. Sweet be our food and fit for sacrificing!
- 2 May he, Vivasvata, prepare our portion. May he whose share is mead with mead besprinkle
Our sin in hasty mood against our mother, or guilt whereby a sire is wronged and angered.
- 3 Whether this sin into our heart hath entered regarding mother, father, son or brother,
Auspicious be to us the zeal and spirit of all the fathers who are here among us.

HYMN CXVII.

- 1 **THAT** which I eat, a debt which still is owing,
the tribute due to Yama, which supports me,
Thereby may I be free from debt, O Agni. Thou knowest how to rend all bonds asunder.
- 2 Still dwelling here we give again this present;
we send it forth, the living from the living.
Throwing away the grain whence I have eaten,
thereby shall I be free from debt, O Agni.
- 3 May we be free in this world and that yonder, in the third world may we be unindebted.
May we, debt-free, abide in all the pathways, in all the worlds which Gods and Fathers visit.

A prayer for pardon of sin against mother, father, son, or brother.

1 *Wealth: in the shape of seed-corn. Vivasvān's son: Yama, King of the Departed, son of Vivasvān or the Sun.*

2 *Vivasvata: son of Vivasvān.*

Translated by Ludwig, *Der Rigveda*, III. p. 443.

A prayer for freedom from Debt.

1 *Due to Yama: see VI. 116. 1.*

3 *In the third world: in heaven. Unindebted: free from the tax which new-comers have to pay. See III. 29. 1.*

Translated by Ludwig, *Der Rigveda*, III. p. 444.

HYMN CXVIII.

- If we have sinned with both our hands, desiring to
take the host of dice for our possession,
May both Apsarases to-day forgive us that debt, the
fiercely-conquering, fiercely-looking.
- 2 Stern viewers of their sins who rule the people, for-
give us what hath happened as we gambled.
Not urging us to pay the debt we owed him, he with
a cord hath gone to Yama's kingdom.
- 3 My creditor, the man whose wife I visit, he, Gods!
whom I approach with supplication,—
Let not these men dominate me in speaking. Mind
this, ye two Apsarases, Gods' Consorts!

HYMN CXIX.

- THE debt which I incur, not gaming, Agni! and, not
intending to repay, acknowledge,
That may Vaisvânara, the best, our sovran, carry
away into the world of virtue.
- 2 I cause Vaisvânara to know, confessing the debt
whose payment to the Gods is promised.
He knows to tear asunder all these nooses: so may
we dwell with him the gentle-minded.
- 3 Vaisvânara the Purifier purge me when I oppose
their hope and break my promise,
Unknowing in my heart. With supplication, what-
ever guilt there is in that, I banish.

A prayer asking forgiveness of cheating at play.

- 1 *Fiercely-conquering, fiercely-looking*: according to Muir (O. S. Texts, V. 430) Ugrajit and Ugrampatyā are the names of the two Apsarases.
2 *With a cord*: to keep us bound as debtors in the other world.
3 *Gods' Consorts*: wives of the celestial Gandharvas. See II. 2. 3, note.
Translated by Ludwig, Der Rigveda, III. p. 455.

A prayer for release from debts incurred without intention of payment.

- 1 *Into the world of virtue*: not imputing my action to me as a fault.
2 *Nooses*: bonds of debt.
3 *Their hopes*: my creditors' hopes of payment.
Translated by Ludwig, Der Rigveda, III. p. 442.

HYMN CXX.

- If we have injured Air, or Earth, or Heaven, if we
have wronged our Mother or our Father,
May Agni Gārhapatya here absolve us, and bear us
up into the world of virtue.
- 2 Earth is our Mother, Aditi our birth-place: our
brother Air save us from imprecation!
Dyaus, Father, save us, from the world of Fathers!
My world not lost, may I approach my kindred.
- 3 There where our virtuous friends, who left behind
them their bodily infirmities, are happy,
Free from distortion of the limbs and lameness, may
we behold, in heaven, our sons and parents.

HYMN CXXI.

- SPREADING them out, untie the snares that hold us,
Varuna's bonds, the upper and the lower.
Drive from us evil dream, drive off misfortune; then
let us go into the world of virtue.
- 2 If thou art bound with cord, or tied to timber, fixt
in the earth, or by a word imprisoned,
Our Agni Gārhapatya here shall free thee, and lead
thee up into the world of virtue.

A prayer for forgiveness of sins and for felicity hereafter.

1 *Agni Gārhapatya*: the sacred fire perpetually maintained by a householder (*grihapati*), received from his father and transmitted to his son.

2 *My world*: my home in heaven.

3 Compare III. 28. 5. sqq.

Translated by Ludwig, Der Rigveda, III. p. 442, and by Grill, Hundert Lieder, 72, 123. See also Muir, O. S. Texts, V. pp. 41, 299, 306.

A prayer for felicity in the other world.

1 *Untie*: addressed to Agni Gārhapatya, the deity of the householder's sacred fire.

- 3 The two auspicious stars whose name is called
Releasers have gone up.
Send Amrit hither, let it come freeing the captive
from his bonds!
- 4 Open thyself, make room: from bonds thou shalt
release the prisoner.
Freed, like an infant newly born, dwell in all path-
ways where thou wilt.

HYMN CXII.

- THIS portion I who understand deliver to Visvakar-
man first-born son of Order.
So may we follow to the end, unbroken, beyond old
age, the thread which we have given.
- 2 This long-drawn thread some follow who have offer-
ed in ordered course oblation to the Fathers:
Some, offering and giving to the friendless, if they
can give: herein they find their heaven.
- 3 Stand on my side and range yourselves in order,
ye two! The faithful reach this world of Svarga.
When your dressed food hath been bestowed on Agni,
to guard it, wife and husband, come together!
- 4 Dwelling with zeal I mount in spirit after the lofty
sacrifice as it departeth.

3 *Releasers*: see II. 8. 1.

4 In the first line Amrit, the Water of Life, is addressed, and in
the second the person who is to be benefited.

Translated by Ludwig, *Der Rigveda*, III. p. 442.

A prayer for felicity in the other world.

1 *Visvakarman*: the Omniscient; the architect of the universe, a deity
closely resembling Prajapati the Lord of Life and often not distinguish-
ed from him. *The thread which we have given*: the thread of life
which we hand on to our children. 'Let not my thread, while I
weave song, be severed, nor my work's sum, before the time, be
shattered' (*Rigveda* II. 28. 5).

3 *Ye two*: the institutor of the sacrifice and his wife.

4 *After the lofty sacrifice*: sacrifices go to heaven, and are stored
up there to await and reward their performer on his arrival. Cf.
Rigveda X. 14. 8, and *Atharva-veda* VI. 123, 2; XI. 1. 36; XVIII. 2. 30.

- Agni, may we, beyond decay, invited, in the third
heaven, feast and enjoy the banquet.
- 5 These women here, cleansed, purified, and holy,
I place at rest, singly, in hands of Brahmana.
May Indra, Marut-girt, grant me the blessing I long
for as I pour you this libation.

HYMN CXIII.

- Ye who are present, unto you I offer this treasure
brought to us by Jätavedas.
Happily will the sacrificer follow: do ye acknowledge
him in highest heaven.
- 2 Do ye acknowledge him in highest heaven: ye know
the world here present in assembly.
In peace will he who sacrifices follow: show him the
joy which comes from pious actions.
- 3 Gods are the Fathers, and the Fathers Gods. I am
the very man I am.
- 4 I cook, I give, I offer up oblation. From what
I gave let me not be departed.
- 5 O King, take thou thy stand in heaven, there also
let that gift be placed.
Recognize, King, the gift which we have given, and
be gracious, God!

5 *You*: Visvakarman, Agni, and Indra.

Translated by Ludwig, *Der Rigveda*, III. p. 432.

A prayer for felicity in heaven.

1 *Ye who are present*: Gods who attend the sacrifice. *Follow*: to
heaven, and enjoy the reward of his sacrifice there. See VI. 122. 4.

2 *The joy which comes from pious actions*: *ishāpārdm*; see II.
12. 4. note.

5 *O King*: Yama as King of the Departed.

HYMN CXXIV.

From the high firmament, yea, out of heaven a
water-drop with dew on me hath fallen.

1, Agni! share the merit of the pious, with vigour,
milk, and hymns and sacrifices.

2 It is a fruit if any tree hath dropped it, a breath,
if from the sky it hath descended.

Where it hath touched my body or my garment,
thence may the Waters drive Destruction backward.

3 It is a fragrant ointment, happy fortune, sheen all of
gold, yea, purified from blemish.

Spread over us are all purifications. Death and
Malignity shall not subdue us.

HYMN CXXV.

MAYST thou, O Tree, be firm indeed in body, our
friend that furthers us, a goodly hero.

Put forth thy strength, compact with thongs of
leather, and let thy rider win all spoils of battle.

2 Its mighty strength was borrowed from the heaven
and earth: its conquering force was brought from
sovrans of the wood.

Honour with sacrifice the Car like Indra's bolt, the
Car girt round with straps, the vigour of the
floods.

3 Thou bolt of Indra, vanguard of the Maruts, close
knit to Varuṇa and child of Mitra,—

As such, accepting gifts which here we offer, receive,
O godlike Chariot, these oblations.

An Omen from the sky.

Translated by Ludwig, Der Rigveda, III. p. 498.

Glorification of a War-chariot.

1 The hymn is taken from Rigveda VI. 47. 26—28. *O Tree*;
vidraspati; literally, lord of the wood: the chariot.

Translated by Ludwig, Der Rigveda, III. p. 459.

HYMN CXXVI.

SEND forth thy voice aloud through earth and heaven,
and let the world in all its breadth regard thee.

O Drum, accordant with the Gods and Indra, drive
thou afar, yea, very far, our foemen.

2 Thunder out strength and fill us full of vigour, yea,
thunder forth and drive away misfortunes.

Drive hence, O Drum, drive thou away mischances.
Thou art the fist of Indra, show thy firmness.

3 Conquer those yonder and let these be victors. Let
the Drum speak aloud as battle's signal.

Let our men, winged with horses, fly together. Let
our car-warriors, Indra! be triumphant.

HYMN CXXVII.

Of abscess, of decline, of inflammation of the eyes,
O Plant,

Of penetrating pain, thou Herb, let not a particle
remain.

2 Those nerves of thine, Consumption! which stand
closely hidden in thy groin—

I know the balm for that disease: the magic cure is
Śipudru.

Glorification of the War-drum.

1 The hymn is taken, with variants, from Rigveda VI. 47. 29—31.

3 *Those*: the enemy. *These*: our own men.

A charm to banish various diseases.

1 *Abscess*: *vidradhā*; probably the same as *bīdradhā*; 'internal
abscesses of the abdomen.'—Wise, Hindu System of Medicine, p. 210.

Decline: *bālśa*; see IV. 9. 8. *Inflammation of the eyes*: *lōhita*.

Penetrating pain: *visṭyaka*.

2 The sick man is addressed, the apostrophe to personified Consump-
tion being parenthetical. *Śipudru*: apparently some unknown tree or
plant. The word does not occur elsewhere.

- 3 We draw from thee the piercing pain that penetrates
and racks thy limbs,
That pierces ears, that pierces eyes, the abscess,
and the heart's disease.
Downward and far away from thee we banish that
unknown decline.

HYMN CXXVIII.

- WHAT time the heavenly bodies chose the Weather
Prophet as their King;
They brought him favouring weather, and, Let this
be his domain, they said.
2 May we have weather fair at noon, may we have
weather fair at eve,
Fair weather when the morning breaks, fair weather
when the night is come.
3 Fair weather to the day and night, and to the stars
and sun and moon,
Give favourable weather thou, King, Weather
Prophet, unto us.

3 *Unknown decline*: *ajñādayakṣmā*; see III. 11. 1.

The hymn, with exception of the last line which appears to be a later addition, has been translated, with much information regarding the diseases mentioned, in *Altindisches Leben*, p. 386.

A prayer for Fair Weather.

1 *The heavenly bodies*: *ndkshatrāṇi*; the stars and constellations regarded as the controllers of the weather. The moon is, even now, similarly regarded by some people. *The Weather Prophet*: *śakadhāma*; literally 'him of the dung-smoke,' one who foretells the weather by the way in which smoke rises from a fire of cow-dung. The *śakadhāma* was an old Brāhman, who, as supposed to have the power of foretelling the weather, was naturally regarded as its controller.

The hymn is prescribed in the *Kaṇṇika-Sūtra*, XXX, 13, as part of the ritual of a merchant when about to start on an expedition. It has been translated and thoroughly discussed by Prof. Bloomfield (*American Journal of Philology*, VII. pp. 484—488). See also Weber, *Omina et Portenta*, p. 363, and Zimmer, *Altindisches Leben*, p. 353.

- 4 Be worship ever paid to thee, O Weather Prophet,
King of Stars,
Who gavest us good weather in the evening and by
night and day!

HYMN CXXIX.

- WITH fortune of the Sisu tree—with Indra as my
friend to aid—
I give myself a happy fate. Fly and begone,
Malignities!
2 That splendour and felicity wherewith thou hast
excelled the trees—
Give me therewith a happy fate. Fly and begone,
Malignities!
3 Blind fortune, with reverted leaves that is deposited
in trees—
Give me therewith a happy fate. Fly and begone,
Malignities.

HYMN CXXX.

- THIS is the Apsarases' love-spell, the conquering
resistless ones.
Send the spell forth, ye Deities! Let him consume
with love of me.

A charm to obtain success and happiness.

1 *Sisu*: *Dalbergia Sisu*; commonly spelt *Sissoo*: a stately timber tree common in Bengal and Northern India. For rapid growth, beauty, and usefulness few trees can be compared with it.

3 *With reverted leaves*: referring to the plant called *Apāmārga*. See IV. 19.

A woman's love-charm.

1 *The conquering resistless ones*: *rathajitām rāthajityāthām*; the words are hardly explicable. See Grill, who reads instead *arhājītām arhājītāthām*, and translates 'Der altgewohnt ausrichtigen.'

Translated by Weber, *Indische Studien*, V. p. 244, by Ludwig, *Der Rigveda*, III. p. 515, and by Grill, *Hundert Lieder*, pp. 58, 174.

- 2 I pray, may he remember me, think of me, loving and beloved.
Send forth the spell, ye Deities! Let him consume with love of me.
- 3 That he may think of me, that I may never, never think of him,
Send forth the spell, ye Deities! Let him consume with love of me.
- 4 Madden him, Maruts, madden him. Madden him, madden him, O Air.
Madden him, Agni, madden him. Let him consume with love of me.

HYMN CXXXI.

- Down upon thee, from head to foot, I draw the pangs of longing love.
Send forth the charm, ye Deities! Let him consume with love of me.
- 2 Assent to this, O Heavenly Grace! Celestial Purpose, guide it well!
Send forth the charm, ye Deities! Let him consume with love of me.
- 3 If thou shouldst run three leagues away, five leagues, a horse's daily stage,
Thence thou shalt come to me again and be the father of our sons.

A woman's love-charm.

2 *Heavenly Grace*: Anumati; Favour of the Gods. See I. 18. 2, note.
Celestial Purpose: Ātiti; Plan or Intention, personified as a Goddess.

3 *Leagues*: the *yojanam*, sometimes regarded as a distance of four or five miles, is more correctly estimated at four *kroṣas* or *kos*, or about eight miles.

Translated by Weber, *Indische Studien*, V. p. 244, and by Grill, *Hundert Lieder*, pp. 58, 175.

HYMN CXXXII.

- The Philter, burning with the pangs of yearning love, which Gods have poured within the bosom of the floods,
That spell for thee I heat by Varuna's decree.
- 2 The charm which, burning with the pangs of love, the General Gods have poured within the bosom of the floods,
That spell for thee I heat by Varuna's decree.
- 3 The Philter, burning with the pangs of longing, which Indrāṇi hath effused within the waters' depth,
That spell for thee I heat by Varuna's decree.
- 4 The charm, aglow with longing, which Indra and Agni have effused within the bosom of the floods,
That spell for thee I heat by Varuna's decree.
- 5 The charm aglow with longing, which Mitra and Varuna have poured within the bosom of the floods,
That spell for thee I heat by Varuna's decree.

HYMN CXXXIII.

- By the direction of that God we journey, he will seek means to save and he will free us;
The God who hath engirt us with this Girdle, he who hath fastened it, and made us ready.
- 2 Thou, weapon of the Rishis, art adored and served with sacrifice,
First tasting of the votive milk, Zone, be a hero-slayer thou!

A woman's love-charm.

2 *General Gods*: the *Vigve Devas* or All-Gods.
Translated by Weber, *Indische Studien*, V. p. 245.

The hymn is a glorification of the sacred Girdle.

1 *Journey*: pursue our course through life.

- 3 As I am now Death's Brahmachâri claiming out of the living world a man for Yama,
So with Austerity and Prayer and Fervour I bind this Girdle round the man before me.
- 4 She hath become, Faith's daughter, sprung from Fervour, the sister of the world-creating Rishis;
As such, O Girdle, give us thought and wisdom, give us religious zeal and mental vigour.
- 5 Thou whom primeval Rishis girt about them, they who made the world,
As such do thou encircle me, O Girdle, for long days of life.

HYMN CXXXIV.

- THIS Thunderbolt shall take its fill of Order, scare life away and overthrow the kingdom,
Tear necks in pieces, rend the napes asunder, even as the Lord of Might the neck of Vritra.
- 2 Down, down beneath the conquerors, let him not rise, concealed in earth, but lie down-smitten with the bolt.
- 3 Seek out the fierce oppressor, yea, strike only the oppressor dead.
Down on the fierce oppressor's head strike at full length, O Thunderbolt!

3 *Death's Brahmachâri*: a religious student endowed with power by *Mṛityu*, the God of Death.

4 *She*: the girdle. *World-creating Rishis*: see III. 28. 1; IV. 1. 2.
Translated by Ludwig, *Der Rigveda*, III. p. 432.

A priest's prayer for power to punish wrong-doers.

1 *This Thunderbolt*: this sacrifice, which when employed against enemies is as powerful a weapon as the bolt of Indra. So Milton speaks of 'sermons, prayers, and fulminations,' and George Herbert calls Prayer 'reversed thunder.' *Lord of Might*: Indra.

2 *Him*: the wicked man.

Translated by Ludwig, *Der Rigveda*, III. p. 448.

HYMN CXXXV.

- WHATE'ER I eat I turn to strength, and thus I grasp the Thunderbolt,
Rending the shoulders of that man as Indra shattered Vritra's neck.
- 2 I drink together what I drink, even as the sea that swallows all.
Drinking the life-breath of that man, we drink that man and swallow him.
- 3 Whate'er I eat I swallow up, even as the sea that swallows all.
Swallowing that man's vital breath, we swallow him completely up.

HYMN CXXXVI.

- BORN from the bosom of wide Earth the Goddess, godlike Plant, art thou:
So we, Nitatni! dig thee up to strengthen and fix fast the hair.
- 2 Make the old firm, make new hair spring, lengthen what has already grown.
- 3 Thy hair where it is falling off, and with the roots is torn away,
I wet and sprinkle with the Plant, the remedy for all disease.

HYMN CXXXVII.

THE Plant which Jamadagni dug to make his daughter's locks grow long,

A priest's fulmination against an enemy.

A charm to promote the growth of hair.

1 *Nitatni*: an unidentified plant with deep roots, and therefore supposed to strengthen the roots of the hair.

Translated by Zimmer, *Altindisches Leben*, p. 68, and by Grill, *Hundert Lieder*, pp. 50, 176.

A charm to promote the growth of hair.

1 *The Plant*: *Nitatni*; see VI. 136. 1. *Jamadagni*: see II. 32. 3. *Vitakavya*: an ancient Rishi, the seer of Rigveda VI. 15, here regarded as a magician as Virgil was in the Middle Ages. *Asia*: see I. 14. 4.

This same hath Vitahavya brought to us from Asita's abode.

2 They might be measured with a rein, meted with both extended arms.

Let the black locks spring thick and strong and grow like reeds upon thy head.

3 Strengthen the roots, prolong the points, lengthen the middle part, O Plant.

Let the black locks spring thick and strong and grow like reeds upon thy head.

HYMN CXXXVIII.

474 O PLANT, thy fame is spread abroad as best of all the herbs that grow.

Unman for me to-day this man that he may wear the horn of hair.

2 Make him a eunuch with a horn, set thou the crest upon his head.

Let Indra with two pressing-stones deprive him of his manly strength.

3 I have unmanned thee, eunuch! yea, impotent! made thee impotent, and robbed thee, weakling! of thy strength.

Upon his head we set the horn, we set the branching ornament.

2 *They*: the lady's locks.

Translated by Ludwig, *Der Rigveda*, III. p. 512, by Zimmer, *Altindisches Leben*, p. 68, and by Grill, *Hundert Lieder*, pp. 50, 176.

A woman's imprecation on her unfaithful lover.

1 *The horn of hair*: the *opasā*, meaning a horn-like arrangement or ornament of the hair: here regarded as a mark of effeminacy.

2 *The crest*: *kurīra*; apparently the same as the *opasā*. See V. 31. 2.

3 *The horn*: *kāmā*; another word with the same meaning as *opasā* and *kurīra*. See Geldner, *Vedische Studien*, pp. 130—132.

For stanzas 4 and 5 see Appendix.

The hymn has been translated by Weber, *Indische Studien*, V. p. 246, and by Ludwig, *Der Rigveda*, III. p. 470.

HYMN CXXXIX.

Thou hast grown up, a source of joy to bless me with prosperity.

A hundred are thy tendrils, three-and-thirty thy descending shoots.

With this that bears a thousand leaves I dry thy heart and wither it.

2 Let thy heart wither for my love and let thy mouth be dry for me.

Parch and dry up with longing, go with lips that love of me hath dried.

3 Drive us together, tawny! fair! a go-between who wakens love.

Drive us together, him and me, and give us both one heart and mind.

4 Even as his mouth is parched who finds no water for his burning thirst,

So parch and burn with longing, go with lips that love of me hath dried.

5 Even as the Mongoose bites and rends and then restores the wounded snake,

So do thou, mighty one, restore the fracture of our severed love.

HYMN CXL.

Two tigers have grown up who long to eat the mother and the sire:

A woman's love-charm.

1 *A source of joy*: *nyastild*; the meaning of the word is unknown.

5 *Restores the wounded snake*: the mongoose [*Viverra zibethica*] is popularly believed to protect itself, and cure its wounds received in encounters with snakes, by means of a medicinal plant; but it is not now credited with the chivalrous generosity here ascribed to it.

Translated by Weber, *Indische Studien*, V. p. 247, and by Ludwig, *Der Rigveda*, III. p. 515.

A blessing on a child's first two teeth.

Translated by Grill, *Hundert Lieder*, pp. 49, 176, and by Zimmer, *A. L. L.* p. 321.

Soothe, Brahmanaspati, and thou, O Játavedas, both these teeth.

2 Let rice and barley be your food, eat also beans and sesamum.

This is the share allotted you, to be your portion, ye two Teeth. Harm not your mother and your sire.

3 Both fellow teeth have been invoked, gentle and bringing happiness.

Elsewhither let the fierceness of your nature turn away, O Teeth! Harm not your mother or your sire.

HYMN CXLI.

VARU collected these: to find their sustenance be Tvashtar's care:

May Indra bless and comfort them, and Rudra look that they increase.

2 Take thou the iron axe and make a pair by marks upon their ears.

This sign the Asvins have impressed: let these increase and multiply.

3 Even as Gods and Asuras, even as mortal men have done,

Do ye, that these may multiply in thousands, Asvins! make the mark.

HYMN CXLII.

Spring high, O Barley, and become much through thine own magnificence:

A blessing on cattle.

1 *Váyu collected these:* cf. II. 26. 1. *Tvashtar's:* as the God who multiplies cattle.

Translated by Ludwig, *Der Rigveda*, III. p. 469.

A prayer for a plentiful harvest.

1 *Burst all the vessels:* fill all the large earthen jars in which the grain is stored till they burst with the weight.

Translated by Ludwig, *Der Rigveda*, III. p. 463, by Zimmer, *Altindisches Leben*, p. 237, and by Grill, *Hundert Lieder*, pp. 66, 177.

Burst all the vessels; let the bolt from heaven forbear to strike thee down.

2 As we invite and call to thee, Barley, a God who heareth us,

Raise thyself up like heaven on high and be exhaustless as the sea.

3 Exhaustless let thine out-turns be, exhaustless be thy gathered heaps,

Exhaustless be thy givers, and exhaustless those who eat of thee.

BOOK VII.

HYMN I.

THEY who by thought have guided all that Speech
hath best, or they who with their heart have
uttered words of truth,
Made stronger by the strength which the third
prayer bestows, have by the fourth prayer learned
the nature of the Cow.

2. Well knows this son his sire, he knows his mother
well : he hath been son, and he hath been illiberal.
He hath encompassed heaven, and air's mid-realm,
and sky : he hath become this All ; he hath come
nigh to us.

This introductory Hymn is a glorification of the power of prayer
and of Agni.

1 *Or* : not disjunctive here, both clauses referring to the same persons. *Third fourth prayer* : 'mystic formulas of heavenly Prayer.'—Victor Henry. *The nature of the Cow* : *néma* (name) meaning here mystic character, essence, or nature. The Cow is Vāk, Voice, Speech, especially Prayer. Cf. 'The Milch-cow's earliest name they comprehended' (Rigveda IV. 1. 16).

2 *This son* : Agni, the offspring of Heaven and Earth. *Illiberal* : this is the meaning of the word *pśārmaghaḥ* in the only other Vedic hymn (Atharva-veda V. 11. 2) in which it occurs, and it may refer to Agni's flight from his sacrificial duties (RV. I. 65. 1 ; X. 46. 2. 3) and general reluctance to appear, that is, the difficulty of obtaining fire by means of the wooden drill. The St. Petersburg Dictionary gives an opposite meaning to the word in this place, explaining it, in accordance with an Indian commentator, not as 'illiberal,' but as 'repeatedly granting gifts,' which is Agni's usual character.

The hymns of this Book have been translated and commented by M. Victor Henry (J. Maisonneuve : Paris. 1892). Professor Ludwig has translated some thirty-five hymns in *Der Rigveda, III.*, and Dr. Grill fifteen in his *Hundert Lieder des Atharva-veda*.

HYMN II.

Invoke for us, proclaim in sundry places, the kinsman of the Gods, our sire Atharvan,
His mother's germ, his father's breath, the youthful,
who with his mind hath noticed this oblation.

HYMN III.

He, in this manner showing forth his exploits—for
he, bright God, is our broad way for choosing—
Rose up to meet his stay, the mead's best portion:
of his own self he sent his body forward.

HYMN IV.

With thine eleven teams, to aid our wishes, yea,
with thy two-and-twenty teams, O Vāyu,
With all thy three-and-thirty teams for drawing,
here loose these teams, thou who art prompt to
listen!

Praise of Atharvan.

1 *Atharvan*: cf. IV. 1. 7. Atharvan, as the discoverer of fire and the earliest fire-priest, is the father of Agni, and in this place is identified with him. *The youthful*: a frequently occurring epithet of Agni as being continually reproduced.

Praise of Agni as the Sun.

1 *His stay*: *Soma* is called the most 'excellent pillar of the heavens,' and 'sustainer of the sky' (Rigveda IX. 108. 16, and 109. 6).

According to the Kaupika-Sātra, XV. 11, the stanza is to be employed in a charm for victory in battle, the King and his charioteer being mounted on a new car.

A hymn to Vāyu the God of the Wind.

1 *Teams: viśvābhīs*: used instead of (according to the St. P. Dictionary a false reading for) *viśvābhīs* the usual word in the Rigveda for the horses of Vāyu, 'the viewless couriers of the wind.' *To aid our wishes*: to help us to succeed. The recitation of the stanza three times concludes the ceremony of blessing the horses (Kaupika, Sātra XII. 26). See Victor Henry's note.

HYMN V.

- The Gods adored the Sacrifice with worship: these
were the statutes of primeval ages.
Those mighty ones attained the cope of heaven, there
where the Sādhyas, Gods of old, are dwelling.
- 2 Sacrifice was, was manifest among us: it sprang to
life and then in time grew stronger.
Then it became the deities' lord and ruler: may it
bestow on us abundant riches.
- 3 Where the Gods worshipped Gods with their obla-
tion, worshipped immortals with immortal spirit,
There in the loftiest heaven may we be happy, and
look upon that light when Sūrya rises.
- 4 With their oblation, Purusha, the Gods performed a
sacrifice.
A sacrifice more potent still they paid with the
invoking hymn.
- 5 With dog the Gods, perplexed, have paid oblation,
and with cow's limbs in sundry sacrifices.
Invoke for us, in many a place declare him who with
his mind hath noticed this our worship.

The hymn is a glorification of Sacrifice.

1 The stanza is taken, with a change in the meaning, from Rigveda I. 164. 50. It appears also in RV. X. 90. 16. *Sādhyas*: meaning probably, 'those who are to be propitiated.' According to Yāska 'the Gods whose dwelling-place is the sky.' In the *Amarakośa* they are named among the minor deities, but they seem rather to be the most ancient of the Gods.

4 *With their oblation, Purusha*: see Rigveda X. 90, the *Purusha-Sūkta* or hymn which describes the sacrifice of Purusha, embodied spirit, or Man personified and regarded as the soul and original source of the universe, the personal and life-giving principle in all animated beings; a pantheistic hymn which appears to be an attempt to harmonise the two ideas of sacrifice and creation.

5 *With dog*: no legend referring to this extraordinary sacrifice has survived. *Perplexed*: it seems impossible that *mudhā* (perplexed,

HYMN VI.

ADITI is the sky, and air's mid-region, Aditi is the father, son, and mother,
Aditi all the Gods and the Five Nations, Aditi what is now and what is future.

2 We call for help the Queen of Law and Order, great mother of all those whose ways are righteous,
Far-spread, unwasting, strong in her dominion, Aditi wisely leading, well protecting.

3 Sinless may we ascend, for weal, the vessel, rowed with good oars, divine, that never leaketh,
Earth, our strong guard, incomparable Heaven, Aditi wisely leading, well protecting.

4 Let us bring hither, in pursuit of riches, Aditi with our word, the mighty mother,
Her in whose lap the spacious air is lying: may she afford us triply-guarding shelter!

infatuated) can be the right reading here. A substantive in the instrumental case is required by the context. M. Victor Henry reads *śāḍāṇḍ*, with the head, that is, with the horse's head given to Dadhyaoh, which, according to M. Bergaigne (*Religion Védique*, II. p. 458) symbolizes Agni or Soma. 'That mighty deed of yours, for gain, O heroes, as thunder heraldeth the rain, I publish, when by the horse's head Atharvan's offspring Dadhyaoh made known to you the Soma's sweetness' (*Rigveda* I. 116. 12). According to M. Victor Henry's suggested reading the translation would be: With head, with dog the Gods have paid oblation; but the meaning of the line is still obscure. *Him*: probably Agni.

A prayer to Aditi for help and protection.

1 *Aditi*: Infinity personified. See I. 9. 1, note. The stanza, taken from *Rigveda* I. 89. 10, is used in the ritual and in charms and incantations.

2 The stanza is employed in the benediction of boats, in the preparation of the domestic fire, in blessing the marriage bed, in funerals, and in other ceremonies. See M. Victor Henry's note.

3 Taken, with a variant, from *Rigveda* X. 63. 10. According to Śāyana, the divine vessel is a metaphorical expression for sacrifice; but Aditi, including heaven and earth, is intended.

The hymn has been translated by Ludwig. Der *Rigveda*, III. p. 532.

HYMN VII.

I HAVE sung praise to Diti's sons and Aditi's, those very lofty and invulnerable Gods.

For far within the depths of ocean is their home, and in the worship paid them none excelleth these.

HYMN VIII.

Go forward on thy way from good to better: Brihaspati precede thy steps and guide thee!

Place this man here, within this earth's enclosure, afar from foes with all his men about him.

Praise of the Ādityas.

1 The poet gives two mothers, Diti and Aditi, to the Ādityas. The former is a personification, distinguished by no special character, and unknown to the poets of the *Rigveda*. She is mentioned again in XI. 3. 4; XV. 6. 7, and 18. 4. The name is evolved from Aditi in the same way as Sura, a God, is from Asura, a demon. *Those*: I omit to notice *dva* which in this place is unintelligible. M. Victor Henry suggests *nava*, nine, although the number of the Ādityas is at most eight. *Invulnerable*: I can make nothing of the *anarvadāṁ* of the text which, read *an-ārmāṇāṁ*, would mean 'free from ophthalmia.' M. Henry divides the word *a-narvadāṁ*, a word of his own coinage, which might signify 'who do not sport and trifle.' I think one may as well change the word into *anarvadāṁ* (unscathed, unassailed, invulnerable) which is frequently applied to the Gods in the *Rigveda*. *Ocean*: the sea of air. M. Henry translates: 'for their mysterious essence is that of the celestial Ocean.'

Godspeed to a departing traveller.

1 *Place*: addressed to Brihaspati.

The hymn appears, with variations, in the *Aitareya-Brahmana*, I. 3. 13, as an address by the Hotar to the sacrificer, the words 'from good to better' meaning from this world to heaven. By the second line the Hotar makes the Soma remain in the sacrificial court, and expels the enemy who would injure the sacrificer.

Translated by Ludwig. Der *Rigveda*, III. p. 431.

HYMN IX.

- PŪSHAN was born to move on distant pathways, on roads remote from earth, remote from heaven.
- To both most lovely places of assembly he travels and returns with perfect knowledge.
- 2 Pūshan knows all these realms: may he conduct us by ways that are most free from fear and danger. Giver of blessings, glowing, all heroic, may he the wise and watchful go before us.
- 3 We are thy praisers here, O Pūshan: never let us be injured under thy protection.
- 4 From out the distance, far and wide, may Pūshan stretch his right hand forth. Let him drive back our lost to us, let us return with what is lost.

HYMN X.

- THAT breast of thine, exhaustless and delightful, good to invoke, beneficent, free giver, Wherewith thou feedest all things that are choicest, bring that, Sarasvatī, that we may drain it.

A prayer for protection and recovery of lost property.

1 Pūshan: as the Sun, all-seeing, guide of travellers, and guardian of cattle and property in general. Both places of assembly: heaven and earth. Stanzas 1 and 2 are taken from Rigveda X. 17. 6, 5.

3 Protection: or dominion. This and the following stanza are taken from Rigveda VI. 54, 9, 10.

A prayer for the favour of Sarasvatī.

Kāshasthū: *पश्यन्*, pursuing the hare, is unintelligible here, and I translate the reading *पश्यन्* of the Rigveda hymn. But see M. Henry's note.

The stanza, taken, with this variant, from Rigveda I. 164. 49, is used to soothe an infant seized by Jambhā, that is, probably, when teething. See II. 4. 2; and note.

HYMN XI.

- THAT far-spread thunder, sent from thee, which cometh on all this world, a high celestial signal— Strike not, O God, our growing corn with lightning, nor kill it with the burning rays of Sārya.

HYMN XII.

- In concord may Prajāpati's two daughters, Gathering and Assembly, both protect me. May every man I meet respect and aid me. Fair be my words, O Fathers, at the meetings.
- 2 We know thy name, O Conference: thy name is interchange of talk. Let all the company who join the Conference agree with me.
- 3 Of these men seated here I make the splendour and the lore mine own. Indra, make me conspicuous in all this gathered company.
- 4 Whether your thoughts are turned away, or bound and fastened here or there, We draw them hitherward again: let your mind firmly rest on me.

A prayer to protect corn from lightning and drought.

O God: addressed to Indra.

Translated by Ludwig, III. 463, and by Grill, 68; 178.

A prayer or charm for influence at deliberative and religious meetings.

1 *Gathering*: *sabha*; meeting of the people of a village. *Assembly*: *śamiti*; a congregation for sacrificial and religious purposes.

2 *Conference*: or Gathering.

Translated by Muir, O. S. Texts, V. 439, by Ludwig, III. 253, and by Grill, 175, 178. See also Zimmer, Altindisches Leben, p. 173.

HYMN XIII.

- As the Sun, rising, taketh to himself the brightness of the stars,
 So I assume the glory of women and men mine enemies.
- 2 All ye among my rivals who behold me as I come to you,
 I seize the glory of my foes as the Sun, rising, theirs who sleep.

HYMNS XIV.

- I PRAISE this God, parent of heaven and earth, exceeding wise, possessed of real energy, giver of treasure, thinker dear to all,
- 2 Whose splendour is sublime, whose light shone brilliant in creation, who, wise, and golden-handed, in his beauty made the sky.
- 3 As thou, God! quickening, for our ancient father, sentest him height above and room about him,
 So unto us, O Savitar, send treasures, abundant, day by day, in shape of cattle.

A charm to win superiority over foes and rivals.

2 *Theirs who sleep*: the comparison or illustration is vague. The meaning is, probably, as M. Henry says: I have surprised my rivals by taking their glory to myself in the same manner as the sun surprises late sleepers.

Translated by Ludwig, III. p. 241, and by Grill, Hundert Lieder, pp. 23, 179.

A prayer, for prosperity, to Savitar as the Vivifier or Generator.

1 Stanzas 1 and 2 are taken from Sāmaveda I. V. ii. 3. 8. *This God*: Savitar, the Sun. *Parent*: *avistram*. *Of heaven and earth*: *ogyos = oplos*; literally, two bowls used in the preparation of the Soma juice, and, figuratively, heaven and earth regarded as two hemispheres. *In his beauty*: *kripā*, as suggested in Prof. Whitney's *Index Verborum*, must be read instead of the *kripā* of the text.

- 4 Savitar, God, our household friend, most precious, hath sent our fathers life and power and riches.
 Let him drink Soma and rejoice when worshipped.
 Under his law even the Wanderer travels.

HYMN XV.

- I CHOOSE, O Savitar, that glorious favour, with fruitful energy and every blessing,
 Even this one's teeming cow, erst milked by Kapva, thousand-streamed, milked for happiness by the mighty.

HYMN XVI.

- INCREASE this man Brihaspati! Illume him, O Savitar, for high and happy fortune.
 Sharpen him thoroughly though already sharpened: with glad acclaim let all the Gods receive him.

HYMN XVII.

- MAY the Ordainer give us wealth, Lord, ruler of the world of life: with full hand may he give to us.

- 4 *The Wanderer*: the Sun who journeys round the sky.

The hymn abounds in plays upon the root *su*, from which Savitar, and *advīman* (creation) are formed, and which means 'to press or pour out (Soma juice)' as well as 'to send.' Hence in the ritual of the Atharvans the two stanzas are recited, during the purification of the Soma juice, by a priest who holds gold in his hand or wears a gold ring with reference to the *golden-handed* of the text.

A charm for divine favour and felicity.

1 *This one's*: Savitar's. *Cow*: the emblem of plenty. *Kapva*: the famous Rishi of the R̥gveda.

A prayer for prosperity.

The stanza is employed in various incantations, and also in the ritual to wake the sleeping priests: *brihaspati savitaritī svapato bodhayet*. Vaitāna-Sātra V. 9. In the latter case *this man*, *evam* (huno) will be 'this God,' that is, Agni. See M. Henry's note.

A prayer for wealth and children.

1 *The Ordainer*: Dhātār regarded in this hymn more especially as the Upholder of the sacrament of marriage (see II. 36. 2, and note), and the giver of children.

- 1 May Dhâtar grant the worshipper henceforth imperishable life.
May we obtain the favour of the God who giveth every boon.
- 2 To him may Dhâtar grant all kinds of blessings who, craving children, serves him in his dwelling.
Him may the Gods invest with life eternal, yea, all the Gods and Aditi accordant.
- 4 May this our gift please Savitar, Râti, Dhâtar, Prajâpati, and Agni Lord of Treasures.
May Tvashtar, Vishnu, blessing him with children, give store of riches to the sacrificer.

HYMN XVIII.

- Burst open, Prithivi, and cleave asunder this celestial cloud.
Untie, O Dhâtar—for thou canst—the bottle of the breast of heaven.
- 2 Let not the Sun's heat burn, nor cold destroy her.
Let Earth with all her quickening drops burst open.
Even for her the waters flow, and fatness: where Soma is even there is bliss for ever.

4 *Râti*: gift; the Oblation personified as a Goddess.

A prayer for rain.

1 *Prithivi*: meaning here not Earth personified, but a deity of the middle air or firmament: *devīrpaṇḍ prithivī*, says Śāyana: *Prithivi* has two forms. 'Thou, of a truth, O *Prithivi*, bearest the tool that rends the hills: Thou rich in torrents who with might quickenest earth, O mighty one' (Rigveda V. 84. 1). *The bottle of the breast of heaven*: 'Who can number the clouds in wisdom? Or who can stay the bottles of heaven?' (Job, 38. 37.)

2 *Her*: Earth.

The hymn is employed also in charms to avert inundations. See *Maṇḍūkya-Sātra* CHIL 3, and Weber's *Omina und Portenta*, p. 366.

HYMN XIX.

PRAJÂPATI engenders earthly creatures: may the benevolent Ordainer form them,
Having one common womb, and mind, and spirit.
He who is Lord of Plenty give me plenty!

HYMN XX.

- ANUMATI approve to-day our sacrifice among the Gods!
May Agni bear mine offerings away for me the worshipper.
- 2 Do thou, Anumati! approve, and grant us health and happiness.
Accept the offered sacrifice, and, Goddess, give us progeny.
 - 3 May he approving in return accord us wealth inexhaustible with store of children.
Never may we be subject to his anger, but rest in his benevolence and mercy.
 - 4 Thy name is easy to invoke, good leader! approved, Anumati! and rich in bounty.
Source of all boons! fill up therewith our worship, and, Blest One! grant us wealth with goodly heroes.

A prayer for prosperity.

1 *Having one common womb*: or, One common womb (or source) have they: the adjective *ekānyas* being in the nominative case.

A prayer for prosperity and happiness.

1 *Anumati*: Favour, or divine Grace personified. See I. 18. 2, note. According to the ritualists Anumati is also the personification of the fifteenth day of the Moon's age, and sometimes the New-Moon.

3 *He*: Rudra.

As Anumati is a deity connected with procreation the hymn is used in charms to remove sterility in cows.

5 Anumati hath come to this our worship well-formed
to give good lands and valiant heroes :

For her kind care hath blessed us. God-protected,
may she assist the sacrifice we offer.

6 Anumati became this All, whatever standeth or
walketh, everything that moveth.

May we enjoy thy gracious love, O Goddess. Regard
us, O Anumati, with favour.

HYMN XXI.

With prayer come all together to the Lord of Heaven :
he is the peerless one, far-reaching, guest of men.

He, God of ancient time, hath gained a recent thrall :
to him alone is turned the path which all must tread.

HYMN XXII.

Unto a thousand sages he hath given sight : thought,
light is he in ranging all.

2 The Bright One hath sent forth the Dawns, a closely
gathered band,
Immaculate, unanimous, brightly refulgent in their
homes.

HYMN XXIII.

The fearful dream, and indigence, the monster, the
malignant hags,

All female fiends of evil name and wicked tongue
we drive afar.

A stanza to be recited at a funeral.

1 *The Lord of heaven* ; here Yama must be meant. *A recent thrall* :
the man whose funeral rites are being performed.

To Savitar, or to Yama invested with some of Savitar's attributes.

1 If, as M. Victor Henry thinks, Yama is the God of the hymn,
sight means life in the world of the departed. The hymn is very
difficult, and no sense can be made of it without alterations of the
text. I have adopted those proposed by M. Henry, *Le Livre VII de l'
Atharva-veda*, p. 62.

A charm to banish fiends and troubles.

HYMN XXIV.

What treasure hath been dug for us by Indra, by
Agni, Visvedevas, tuneful Maruts,
On us may Savitar whose laws are faithful, Prajapati,
and Heavenly Grace bestow it.

HYMN XXV.

The early morning prayer hath come to Vishnu and
Varuna, Lords through might, whom none hath
equalled,

Gods by whose power the realms of air were established,
strongest and most heroic in their vigour.

2 The early prayer hath ever come to Vishnu and
Varuna by that God's high power and statute
In whose control is all this world that shineth,
all that hath powers to see and all that breatheth.

HYMN XXVI.

I will declare the mighty deeds of Vishnu, of him
who measured out the earthly regions,
Who propped the highest place of congregation,
thrice setting down his footstep, widely striding.

2 Loud boast doth Vishnu make of this achievement, like
some wild beast, dread, prowling, mountain-roaming.
May he approach us from the farthest distance.

A prayer for riches.

Tuneful : alluding to the wild music of the winds, the 'thunder-
psalm' of the Storm-Gods.

A prayer of praise to Vishnu and Varuna.

2 *That God's* : Sūrya the Sun-God is intended.

Translated by Ludwig, *Der Rigveda*, III. p. 429.

In praise of Vishnu.

1 The stanza is found in Rigveda I. 154. 1. *The highest place of
congregation* : heaven, where the Gods are assembled. *Thrice* : at
rising, culmination, and setting ; Vishnu being the Sun.

2 The stanza is a combination, with variants, of Rigveda I. 154. 2
and X. 180. 2.

- 3 Thou within whose three wide-extended paces all
worlds and creatures have their habitation,
Drink oil, thou homed in oil! promote the sacrificer
more and more.
- 4 Through all this world strode Vishnu: thrice his
foot he planted, and the whole
Was gathered in his footstep's dust.
- 5 Vishnu the guardian, he whom none deceiveth, made
three steps, thenceforth
Establishing these high decrees.
- 6 Look ye on Vishnu's works, whereby the friend of
Indra, close-allied,
Hath let his holy ways be seen.
- 7 The princes evermore behold that loftiest place where
Vishnu is,
Like an extended eye in heaven.
- 8 From heaven, O Vishnu, or from earth, O Vishnu,
or from the great far-spreading air's mid-region,
Fill both thy hands full of abundant treasures,
and from the right and left bestow them freely.

3 The first line occurs in Rigveda I. 154. 2. *Homed in oil*: dwelling in the molten butter used in sacrifice.

4 This stanza and the three that follow it are found in Rigveda I. 22. 17—20. *In his footstep's dust*: so mighty was Vishnu that the dust raised by his footsteps enveloped the whole world, or the earth was formed from the dust of his strides.

7 *The princes*: Śrīṣ, wealthy householders who institute sacrifices and remunerate the officiating priests.

See Muir, O. S. Texts, IV, 63, 68, where stanzas 1—7 are translated and thoroughly discussed.

HYMN XXVII.

MAY IDĀ with her statute dwell beside us, she in
whose place the pious purge and cleanse them.
She, mighty, Soma-decked, whose foot drops fatness,
meet for All-Gods, hath come to aid our worship.

HYMN XXVIII.

BLEST be the Broom, may the Mace bring a blessing,
and may the Altar and the Hatchet bless us.
Worshipful Gods, may they accept this worship,
lovers of sacrifice, and sacrificers.

HYMN XXIX.

THIS is your glorious might, Agni and Vishnu! Ye
drink the essence of the mystic butter,
Placing in every home seven costly treasures. Let
your tongue stretch to take the offered fatness.

2 Ye love the great law, Agni Vishnu! joying, ye feast
on mystic essences of butter,
Exalted in each house with fair laudation. Let your
tongue stretch to take the offered fatness.

A prayer to Idā, Goddess of Devotion.

1 *Idā*: also *Īā* and *Ilā*, usually mentioned in connexion with Sarasvatī, and Bhārati or Mahī, all being deities of sacred speech, prayer, and praise. See V. 12. 8.

Her *place* is the sanctuary or chapel in which libations and sacrifices are offered.

Translated by Ludwig, III. p. 433.

In praise of the sacrificial utensils.

Broom: *vedās*; a bunch of stiff grass tied up for sweeping the place of sacrifice.

Mace: to keep off improper visitants. *Gods*: the sacrificial implements, deified.

A hymn to Agni and Vishnu.

1 *Seven*: used indefinitely for a great number. *Your tongues*; the sacrificial fire.

HYMN XXX.

HEAVEN, Earth, and Mitra here have caused mine eyes to be anointed well,
Savitar, Brahmanaspati take care that they be duly balméd!

HYMN XXXI.

ROUSE us to-day O Indra, Maghavan, hero, with thy best possible and varied succours.
May he who hateth us fall low beneath us, and him whom we detest let life abandon.

HYMN XXXII.

WE bringing homage have approached the friend who seeks our wondering praise,
Young, strengthener of the sacrifice. May he bestow long life on me.

HYMN XXXIII.

LET Pūshan, let the Maruts, let Brihaspati pour forth on me;
This present Agni pour on me children and riches in a stream!
May he bestow long life on me.

A charm accompanying the anointing of eyes.

The stanza is used in anointing the Yāpa or sacrificial post (Vaitāna-Sātra X. 5); and in the Godānam ceremony (A. V. II. 13), when the youth's eyes are anointed as part of the procedure (Kauṣika-Sātra LIV. 6).

A prayer for the overthrow of enemies.

The stanza is taken, with variants, from Rigveda III. 53. 21.

A prayer for long life, addressed to Agni.

The stanza is taken, excepting the final pāda, from Rigveda IX. 67. 29.

A prayer for long life, children, and riches.

HYMN XXXIV.

AGNI, drive off my rivals born and living, repel those yet unborn, O Jātavedas.
Cast down beneath my feet mine adversaries. In Aditi's regard may we be sinless.

HYMN XXXV.

SUBDUCE with conquering might his other rivals, those yet unborn repel; O Jātavedas.
For great felicity protect this kingdom, and in this man let all the Gods be joyful.

HYMN XXXVI.

SWEET are the glances of our eyes, our faces are as smooth as balm.
Within thy bosom harbour me; one spirit dwell in both of us!

HYMN XXXVII.

WITH this my robe, inherited from Manu, I envelop thee,
So that thou mayst be all mine own and give no thought to other dames.

A prayer for freedom from sin, and the overthrow of enemies.

A prayer for the prosperity of a King and his kingdom.

Stanzas 2 and 3 have a totally different object. See Appendix.

A charm to be pronounced by bride and bridegroom.

Smooth as balm: the pair anoint each other's eyes as part of the marriage ceremony (Kauṣika-Sātra LXXIX. 2).

Translated by Grill, pp. 55, 179.

A nuptial charm, spoken by the bride.

From Manu: the father of mankind, Man, the Old German Mannus, with reference to the great antiquity of the custom. See M. Henry's note.

HYMN XXXVIII.

- I die this Healing Herb that makes my lover look on me and weep;
That bids the parting friend return and kindly greets him as he comes.
- 2 This Herb wherewith the Āsuri drew Indra downward from the Gods,
With this same Herb I draw thee close that I may be most dear to thee.
- 3 Thou art the peer of Soma, yea, thou art the equal of the Sun,
The peer of all the Gods art thou: therefore we call thee hitherward.
- 4 I am the speaker here, not thou: speak thou where the assembly meets.
Thou shalt be mine and only mine, and never mention other dames.
- 5 If thou art far away beyond the rivers, far away from men,
This Herb shall seem to bind thee fast and bring thee back my prisoner.

HYMN XXXIX.

MAY he establish in our home the master of riches,
gladdening with rain in season,
Mighty, strong-winged, celestial, dropping moisture,
Bull of the plants and embryo of waters.

A maiden's love-charm.

2 *The Āsuri*: a female fiend, named Villistengi according to the legend. See Weber, *Indische Studien*, V. p. 250.

3 *Thou*: addressed to the plant.

4 Addressed to the man she loves.

Translated by Weber, I. S. V. 249, by Ludwig, III. 515, and by Grill, pp. 59, 179.

A sacrificial charm for rain and prosperity.

1 *Home*: *goshāl*; literally, fold or pen for cattle. *Master of riches*: or, wealthy possessor. *In season*: *abhiṣṭāda*; the meaning of the

HYMN XL.

- We call Sarasvān, under whose protection all cattle wander, to preserve and aid us,
Him in whose ordinance abide the waters, to whose command the Lord of Plenty listens.
- 2 Abiding here let us invoke Sarasvān, the seat of riches, glorious, wealth-increaser,
Him who inclines and gives to him who worships, the rich possessor and the Lord of Falseness.

HYMN XLI.

OBSERVING men, and viewing home, the Falcon hath cleft his swift way over wastes and waters.

word is uncertain. Prof. Ludwig translates it by 'aus der Nähe, 'from near at hand'; Prof. Grassmann by 'vom Wolkenraume, 'from the region of cloud,' and M. Henry changes it to *abhiṣṭāda* 'those who come to him.' *Dropping moisture*: or, milk-exuding; *payasām* being another obscure word, occurring in only one other passage (A. V. IV. 14. 6) where it is applied to a slaughtered victim, and appears to mean 'full of juices.' According to the St. Petersburg Dictionary the word is a corruption of *vāyasām*, great bird, of the Rīgveda stanza. *Bull*: 'He (Parjanya) is the Bull of all (the plants) and their impregnator' (R. V. VII. 101. 6). Nearly the whole stanza is taken from Rīgveda I. 164. 52: 'The bird celestial, vast, with noble pinion, the lovely germ of plants, the germ of waters, Him who delighteth us with rain in season, Sarasvān I invoke that he may help us.' Sarasvān in this place is not the River-God, consort of Sarasvatī, but may be taken as an epithet (rich in water) of Parjanya, or any God who sends the rain.

According to the Kausika-Sūtra, XXIV. 9, the stanza is to be recited at the sacrifice of the omentum of a bull to Indra. The sacrificed bull (he of the first line) is to establish the Rain-God, who is also called a bull or chief, in the home or cow-pen of the worshipper.

A prayer for prosperity. Sequel to Hymn XXXIX.

1 *Sarasvān*: rich in water; the God who sends the rain; Parjanya. *Lord of Plenty*: here, probably, Pūshan, the nourisher and increaser of cattle and property in general.

A prayer for prosperity.

1 *The Falcon*: the swift Sun; with allusion also to the falcon who brought the Soma from heaven. See Hymns of the Rīgveda, General Index. *Hath cleft his swift way*: M. Henry translates this pāda differently: 'hath pierced the arid deserts and made the waters spring forth.'

May he, with Indra for a friend, auspicious, traversing all air's lower realms, come hither.

- 2 The heavenly Falcon, viewing men, well-pinioned, strength-giver, hundred-footed, hundred-nested, Shall give us treasure which was taken from us. May it be rich in food among our Fathers.

HYMN XLII.

SCATTER and drive away, Soma and Rudra, the sickness that hath come within our dwelling.

Afar into the distance chase Destruction, and even from committed sin release us.

- 2 Lay on our bodies, O ye twain, O Soma and Rudra, all those balms that heal diseases.

Set free and draw away the sin committed, which we have still inherent in our persons.

HYMN XLIII.

SOME of thy words bode weal and some misfortune : thou scatterest them all with friendly feeling.

2 *Hundred-footed* : exceedingly swift. *Hundred-nested* : visiting and resting for a while in countless places. *Rich in food* : supplying the means of offering libations to the Manes of our ancestors.

On the strength of the word *home* or house in the first line, the hymn is used in the ceremony of blessing the construction of a new house (Kauṣika-Sātra XLIII. 3), and purifying the ground on which it is to stand. See M. Henry's note.

A prayer for delivery from sin and sickness.

1 The hymn is taken, with variations, from R̥gveda VI. 74. 2, 3. And even from committed sin release us : taken from R̥gveda I. 24. 9 :—the original hymn (VI. 74. 2) has : 'may ours be excellent and happy glories.'

A charm against lightning, addressed to Parjanya.

Words : mutterings of the thunder-cloud. *Weal* : in the shape of rain. *Misfortune* : in the shape of destructive lightning. *Within this* : or, him : the cloud or the God. *Three words* : denoting thunder, rain, lightning. Cf. the hymn to Parjanya (R. V. VII. 101. 1) where three words are said to draw down the nectar from the cloud. *One hath flown off* : a mere clap of thunder has been heard, which passed away without rain or lightning.

According to Kauṣika-Sātra XLVI. 1, the stanza is to be recited as a charm to rebut a calumnious accusation.

Deep within this three words are laid : among them one hath flown off even as the sound was uttered.

HYMN XLIV.

YE twain have conquered, and have not been vanquished : not either of the pair hath been defeated. Ye, Indra Vishnu, when ye fought your battle ; produced this infinite with three divisions.

HYMN XLV.

BROUGHT hitherward from Sindhu, from a folk of every mingled race,

Fetch'd from afar, thou art I deem, a balm that cureth jealousy.

- 2 As one with water quencheth fire, so calm this lover's jealousy,

Like heat of fire that burneth here, or flame that rageth through the wood.

HYMN XLVI.

O BROAD-TRESSED Sipiṣāll, thou who art the sister of the Gods,

Accept the offered sacrifice, and, Goddess, grant us progeny.

In praise of Indra and Vishnu.

This infinite with three divisions : the vast world with all its creatures ; the three divisions are heaven, firmament, and earth.

The stanza, taken with variants from R. V. VI. 69. 8, is, according to Kauṣika-Sātra XLII. 6, to be used as a charm to reconcile two enemies.

A charm against Jealousy.

1 *Sindhu* : the Indus. *From afar* : obtained with difficulty, and therefore more efficacious.

Translated by Weber, Indische Studien, V. p. 250, by Ludwig, III. 514, and by Grill, Hundert Lieder, pp. 29, 180.

A charm for offspring and prosperity.

1 Stanzas 1 and 2 are taken from R̥gveda II. 32. 6. 7. *Sipiṣāll* : a lunar Goddess, the day of New Moon personified, who aids the birth of children. See II. 26. 2.

- 2 Present the sacrifice to her, to Sinivālī, Queen of men,
Beautiful-fingered, lovely-armed, prolific, bearing
many a child.
- 3 Thou who as Queen of men art Indra's equal, a God-
dess coming with a thousand tresses,
To thee our sacrifices are performed, O Consort of
Viṣṇu : Goddess, urge thy Lord to bounty!

HYMN XLVII.

- Ort in this sacrifice with favoured cry I call Kūhū,
beneficent Goddess, skilled in all her works.
May she vouchsafe us wealth with every boon, and
give a hero meet for praise who gives a hundred gifts.
- 2 Kūhū, the Queen of Gods and immortality, called to
assist, enjoy this sacrifice of ours!
Let her, desirous of our worship, hear to-day : may
she, intelligent, give increase of our wealth.

HYMN XLVIII.

- I CALL on Rākā with fair laud and reverent cry :
may she, auspicious, hear us and herself observe.
With never-breaking needle may she sew her work,
and send a glorious man who gives a hundred gifts.
- 2 All thy kind favours, Rākā ! lovely in their form,
wherewith thou grantest treasures to the man
who gives,
With these come thou to us this day benevolent,
O blessed one, bestowing wealth of thousand sorts.

A prayer for wealth and the birth of a son.

1 *Kūhū* : the Goddess of the Waning Moon, presiding over child-
birth. The phases of the Moon represented by *Kūhū* and other lunar
Goddesses vary considerably, as they were not precisely determined
till more recent times.

A prayer for prosperity and the birth of a son.

1 The hymn is taken, with variations, from *Rigveda* II. 32. 4. 5.—
Rākā : a Goddess associated with childbirth and presiding over the
actual day of full moon, *Anumati* (see II. 26. 2) being strictly the God-
dess of the preceding day when the moon rises one digit less than full.

HYMN XLIX.

- MAY the Gods' Consorts aid us of their own free will,
help us to offspring and the winning of the spoil.
May Goddesses who quickly listen shelter us, both
those on earth and they within the waters' realm.
- 2 May the Dames, wives of Gods, enjoy our presents,
Rāt, *Aśvinī*, *Indrāṇī*, and *Agnāyī* ;
May *Rodasi* and *Varuṇāṇī* hear us, and Goddesses
come at the matrons' season.

HYMN L.

- As evermore the lightning flash strikes, irresistible,
the tree,
So, irresistible, may I conquer the gamblers with
the dice.
- 2 From every side, from hale and sick, impotent to
defend themselves,
May all the fortune of the folk as winnings pass into
my hands.
- 3 I pray to Agni, him who guards his treasure : here,
won by homage, may he pile our winnings.
As 'twere with racing cars I bring my presents : duly
with reverence, let me laud the Maruts.

A prayer for children and booty.

1 *Rāt* : the name of a Goddess, the Bright One, *Clara* ; or the word
may be an adjective qualifying *Aśvinī* : 'Aśvinī the sovereign :—
Henry. *Aśvinī* is the consort of the Aśvins, *Agnāyī* of Agni, *Rodasi* of
Budra.

The hymn is taken from *Rigveda* V. 46. 7. 8.

A gambler's prayer for success in gaming.

2 From hale and sick : or, from quick and slow ; from players both
good and bad alike.

3 Taken, with a variant, from *Rigveda* V. 60. 1. *Duly*, with rever-
ence : *pradakṣiṇā* : literally, turned rightward ; making reverential
salutation by circumambulation from left to right ; the Gaelic *deasil*.

- 4 With thee to aid us may we win the treasure:
do thou assist our side in every battle.
Give us wide room and easy way, O Indra; break
down, O Maghavan, the foemen's valour.
- 5 I have completely cleaned thee out, won from thee
what thou keptest back.
As a wolf tears and rends a sheep, so do I tear thy
stake away.
- 6 Yea, by superior play one gains advantage: in time
he piles his spoil as doth a gambler.
He overwhelms with wealth's inherent powers the
devotee who keeps not back his riches.
- 7 May we all, much-invoked! repel with cattle want
that brings sin, hunger with store of barley.
May we uninjured, first among the princes, obtain
possessions by our own exertions.
- 8 My right hand holds my winnings fast, and in my
left is victory.
I would that I were winner of cattle and horses,
wealth and gold.
- 9 Dice, give me play that bringeth fruit as 'twere
a cow with flowing milk!
And, as the bowstring binds the bow, unite me with
a stream of gains.

4 Taken from Rigveda I. 102. 4.

5 I have completely cleaned thee out: a conjectural translation of this line is all that can be given; the precise meaning of *śamlakhi-tam* and *śamriddham*, probably technical or slang expressions, being undiscoverable.

6 This and the following stanza are taken, with variants, from R. V. X. 42. 9, 10. *He*: the die. See Ludwig, III. 455, and Grill, pp. 71, 180.

HYMN LI.

BRIHASPATI protect us from the sinner, from rearward,
from above, and from below us!
May Indra from the front and from the centre, as
friend to friends, vouchsafe us room and freedom.

HYMN LII.

- Give us agreement with our own, with strangers give
us unity:
Do ye, O Aśvins, in this place join us in sympathy
and love.
- 2 May we agree in mind, agree in purpose: let us not
fight against the heavenly spirit.
Around us rise no din of frequent slaughter, nor
Indra's arrow fly, for day is present!

HYMN LIII.

- As thou, Brihaspati, from the curse hast saved us,
from dwelling yonder in the realm of Yama,
The Aśvins, leeches of the Gods, O Agni, have
chased Death far from us with mighty powers.
- 2 Move both together; do not leave the body. Let
both the breathings stay for thee united.

A prayer for protection.

The stanza is taken, with a variant, from Rigveda X. 42. 11.

A prayer for peace and concord.

2 *The heavenly spirit*: which inspires concord. See M. Henry's note. *For day is present*: we are no longer exposed to danger from nocturnal fiends, and can enjoy the safety and blessings of daylight.

Translated by Ludwig, Der Rigveda, III. p. 428, and by Grill, Hundert Lieder, pp. 31, 181.

A charm to recover a sick man at the point of death, or to restore animation to one apparently dead.

1 *Brihaspati*: as Lord of Prayer including incantations. *Leeches of the Gods*: 'And may the Aśvins, the divine pair of physicians, send us health' (R. V. VIII. 18. 8).

2 *Move both together*: the two breathings, inspiration and expiration, are addressed.

- Waxing in strength live thou a hundred autumns.
Thy noblest guardian and thy lord is Agni.
- 3 Return, thy life now vanished into distance! Return,
the breath thou drawest and exhaldest!
Agni hath snatched it from Destruction's bosom:
into thyself again I introduce it.
- 4 Let not the vital breath he draws forsake him,
let not his expiration part and leave him.
I give him over to the Seven Rishis: let them con-
duct him to old age in safety.
- 5 Enter him, both ye breaths, like two draught-oxen
entering their stall.
Let him, the treasure of old age, still wax in strength,
uninjured, here.
- 6 I send thee back thy vital breath; I drive Consump-
tion far from thee.
May Agni here, most excellent, sustain our life on
every side.
- 7 From out the depth of darkness, we, ascending to the
highest heaven,
Have come to the sublimest light, to Sūrya,
God among the Gods.

HYMN LIV.

We worship holy Verse and Song, by which they
carry out their acts.
Shining in Order's seat, these twain present the
sacrifice to Gods.

4 Seven Rishis: Bharadvāja, Kaśyapa, Gotama, Atri, Vasishtha, Viśva-
mitra, and Jamadagni, represented by the seven stars of the Great Bear.
Translated by Muir, O. S. Texts, V. p. 443, and by Grill, Hundert-
Lieder, pp. 15, 182.

A charm to obtain knowledge of the Veda.

1 *Vers*: *richam*; recited verse or hymn of praise, contained in the
Rigveda. *Song*: *śanta*; sung or chanted hymn, contained in the
Sāmaveda. *They carry out their acts*: men perform the rites of divine
worship. *In Order's seat*: in the place of sacrifice. The text has only
śānta, in the seat; meaning, specially, a certain shed erected in the
sacrificial enclosure.

- 2 As I have asked about Verse, Song, Sacrifice,
strength, force, Yajus-text,
So never let this lore that I have sought forsake me,
Lord of Might!

HYMN LV.

Thy downward paths from heaven, whereby thou
hast raised all the world to life,
Give us in gracious love, good Lord!

HYMN LVI.

- WHETHER it came from viper, from black snake or
snake with transverse stripes,
Or Kankaparvan's bite, this herb hath made the
poison powerless.
- 2 Honey-born, honey-dropping, rich in honey, honey-
sweet, this herb
Is medicine that heals the wound and kills the gnat
that bites and stings.
- 3 Whatever bit, or sucked thy blood, we summon
thence away from thee
The ineffectual poison of the little sharply-stinging
gnat.

2 *Asked*: my teacher. *Sacrifice, strength*: sacrifice which is strength
or makes the sacrificer powerful. *Yajus-text*: sacrificial formula, con-
tained in the Yajur-Veda, which gives force to him who employs it.
Lord of Might: *yachspate*; Lord of *śicht*, power, afterwards personi-
fied as the spouse of Indra. *Lore*: *veddā*; (from *vid*, to know) science,
especially sacred knowledge, ritual and theological lore.

A charm to ensure a prosperous journey.

Thy: the stanza is addressed to the Sun. In the third *pāda* the
śānta of the text is superfluous. It mars the metre, and appears to
have been inserted to correspond to *yāntir*, whereby, of the second
pāda.

A charm against poisonous bites and stings.

1 *Kankaparvan*: apparently the name of some species of poisonous
snake.

2 *The gnat*: *mashdka*; Latin, musca; mosquito; Hindi, machchhar.

- 4 Thou here who crookest wicked jaws, thou tortuous,
jointless, limbless thing,
These jaws thou, Brahmanaspati! shalt bend together
like a reed.
- 5 This scorpion here that creeps along, low on the
ground and powerless—
I have removed his poison and then utterly demol-
ished him,
- 6 No strength in thy two arms hast thou, nor in thy
head, nor in thy waist:
Then what is that small thing thou so viciously
bearest in thy tail?
- 7 The emmets make a meal of thee and peahens tear
and mangle thee:
All ye are crying out, In sooth the scorpion's poison
hath no strength.
- 8 Thou creature who inflictest wounds both with thy
mouth and with thy tail,
No poison in thy mouth hast thou: what at thy
tail's root will there be?

HYMN LVII.

WHATEVER trouble hath disturbed and shaken me—I
speak with hope, I move, imploring, 'mid the folk—
What harm my body in myself hath suffered, now
let Sarasvatî relieve with fatness.

4 *Crooked wicked jaws*: according to M. Henry, twistest the faces
(of men) askew. *Brahmanaspati*: as the God of charms and prayer.
Shall bend together: according to M. Henry, to restore them (men's
faces) to their natural shape.

7 *Peahens*: the inveterate enemies of snakes. *The scorpion's poison*
hath no strength: taken from Rigveda I. 191. 16.

Translated by Ludwig, Der Rigveda, III. p. 502, and by Grill,
Hundert Lieder, pp. 5, 153.

A charm for some physical disorder.

1 *Trouble*: disorder of the body. *Imploring*: asking help. *Relieve*:
literally, fill up.

- 2 Seven flow for him, the youth on whom the Maruts
wait: the sons have taught the Father everlasting
laws.
Both worlds are his: both shine belonging unto him.
Both move together: both, as his possession,
thrive.

HYMN LVIII.

TRUE to laws, Indra Varuna, drinkers of the juice,
quaff this pressed Soma which shall give you
rapturous joy!

Let sacrifice, your car, to entertain the Gods,
approach its resting-place that they may drink
thereof.

- 2 O Indra Varuna, drink your fill, ye heroes, of this
effectual and sweetest Soma.

This juice was shed by us that ye might quaff it.
On this trimmed grass be seated and rejoice you.

HYMN LIX.

LIKE a tree struck by lightning may the man be
withered from the root,
Who curseth us who curse not him, or, when we
curse him, curseth us.

2 Taken, with variants, from Rigveda X. 13. 5. *Seven*: rivers, un-
derstood. *The youth*: Indra. *The sons*: the Maruts. *The Father*:
Indra. *Everlasting laws*: which inculcate liberality. The flow of the
full rivers symbolizes generosity, and the Gods of storm and rain are
represented as having taught Indra the divine law of liberality, and
induced him to shatter the cloud and pour down the treasures of the
sky. See M. Henry's note.

Translated by Ludwig, Der Rigveda, III. p. 446.

An invitation addressed to Indra and Varuna.

1 The hymn is taken, with variants, from Rigveda VI. 68. 10. 11.
Indra Varuna: *Indrasarupâ*: a compound in the dual number to
signify the dual deity.

An imprecation.

Cf. VI. 37. 3.

HYMN LX.

- 1, PRUDENT, bringing power, a treasure-winner, with amicable eye that strikes no terror,
Come, praising and kind-thoughted, to these houses:
be not afraid of me, be glad and joyful.
- 2 Let these delightful Houses that are rich in power and store of milk,
Replete with wealth and standing firm, become aware of our approach.
- 3 These Houses we invoke, whereon the distant exile sets his thought,
Wherein dwells many a friendly heart: let them be ware of our approach.
- 4 Thus greeted, ye of ample wealth, friends who enjoy delightful sweets,
Be ever free from hunger, free from thirst! Ye Houses, fear us not.
- 5 Kind greeting to the cattle here, kind greeting to the goats and sheep!
Then, of the food within our homes, kind greeting to the pleasant drink!
- 6 Full of refreshment, full of charms, of laughter and felicity,
Be ever free from hunger, free from thirst! Ye Houses, fear us not.
- 7 Stay here, and come not after me: prosper in every form and shape.
With happy fortune will I come. Grow more abundant still through me!

A parting traveller's address to the houses of his village.

2 *Become aware of our approach*: that is, recognize and welcome us when we return.

4 *Fear us not*: gladly welcome us.

The hymn is used as a charm to inaugurate the construction of a house, and on starting on a journey.

HYMN LXI.

- SINCE, Agni, with our fervent zeal we undergo austerity,
May we be dear to Sacred Lore, may we be wise and live long lives.
- 2 Agni, we practise acts austere, we undergo austerity.
So listening to Holy Lore may we grow wise and full of days.

HYMN LXII.

- LIKE a car-warrior, Agni here, grown mighty, Lord of the brave, Chief Priest, hath conquered footmen.
Laid on earth's centre he hath flashed and glittered.
Low may he lay our enemies beneath us.

HYMN LXIII.

- WE call with lauds from his most lofty dwelling victorious Agni, conqueror in battles.
May he convey us over all distresses, may the God Agni bear us past our troubles.

HYMN LXIV.

- From all that woe and trouble may the Waters save and rescue me,

A prayer for the acquisition of sacred knowledge and its fruits.

1 M. Henry translates the first line differently, taking *śpas* as a verb: 'Since, O Agni, thou hast warmed (the world) by (thy) heat, (we also) we practise austerity.'

The stanza is employed in the religious initiation (*upanayanam*) of a novice, and in the ceremony called *godānam* (see II. 13. 1).

A prayer for the overthrow of adversaries.

Chief Priest: *purohitah*; usually, the domestic chaplain and counsellor of a prince. *Earth's centre*: literally, on the centre, on the earth; meaning the fire-receptacle or altar.

The stanza is employed at the preparation of the domestic fire.

A prayer for deliverance from affliction.

The stanza is employed at the preparation of the domestic fire.

Whate'er the Raven, black of hue, flying out hither-ward, hath dropped.

2 May Agni Gārhapatya save and set me free from all this guilt

Which the black Raven with thy mouth, O Nirṛiti, hath wiped away.

HYMN LXV.

With retroverted fruit hast thou, O Apāmārga, sprung and grown.

Hence into distance most remote drive every curse away from me.

2 Whatever evil we have done, whatever vile or sinful act,

With thee, O Apāmārga, who lookest all ways, we wipe it off.

3 If with the cripple we have lived, whose teeth are black and nails deformed,

With thee, O Apāmārga, we wipe all that ill away from us.

A charm to avert an evil omen.

1 *Raven*: *śakāśis*; a bird, especially a large carnivorous bird, vulture or the like. The epithet 'black' points to the raven or the carrion crow.

2 *Agni Gārhapatya*: the sacred fire of the householder. See V. 31.

3 *Thy mouth*, that is, the raven himself, the evil-boding herald of misfortune. *Hath wiped away*: on himself, and so still liable to fall upon the speaker. See M. Henry's note.

Translated by Grill, Hundert-Lieder, pp. 41, 186.

A charm against imprecations and threatened evils.

1 *Apāmārga*: the plant *Achyranthes Aspera*. See IV. 17. 6.

2 *Lookest all ways*: the branches tending in one direction and the fruit in another, the plant is regarded as the symbol of vigilant circumspection.

3 *The cripple*: M. Henry observes: 'This lame and hideous personage, the incarnation of sin and disease, strongly resembles our popular devil.' *We wipe away*: with allusion to the derivation of *Apāmārga* from *mrj*, to wipe, with the particles *apa* and *a* prefixed.

Translated by Grill, Hundert-Lieder, pp. 38, 186.

HYMN LXVI.

If it was in the wind or air's mid-region, if it was in the trees or in the bushes,

To meet whose utterance forth streamed the cattle, may that Celestial Power again approach us.

HYMN LXVII.

May sense return to me again, and spirit, return my Sacred Power and my possessions!

Again let fires, aflame on lesser altars, each duly stationed, here succeed and prosper.

HYMN LXVIII.

SARASVATĪ, in thy decrees, Goddess, in thy celestial laws,

Accept the offered sacrifice, and, Goddess, grant us progeny.

2 Here is, Sarasvatī, thy fat libation, this sacrifice passing to the mouth of Fathers.

These most auspicious offerings have ascended to thee: through these may we be full of sweetness.

3 Be kind and most auspicious, be gracious to us, Sarasvatī. May we be ever in thy sight.

A prayer to Vāk.

The *Celestial Power*: for whose return the poet prays is the first Word, the first emanation of the Eternal, the omniscient Logos, the type of which is Vāk (see IV. 30. 7), in this place the voice of thunder which calls forth the cattle, the imprisoned waters in the cloud. See M. Henry's note.

A priest's prayer to the Agnayo: *Dhishnyāh*, the Agnis or fires on the side altars. *Sacred Power*: *brāhmaṇam*; 'the sacred formula.'—Henry.

A prayer for children and prosperity.

The hymn is employed, according to the *Vaitāna-Sūtra*, in oblation to the Full Moon and to the *Viṣṇu Devāh*, and, according to the *Kaṇḍika-Sūtra*, in the funeral ritual.

HYMN LXIX.

MAY the wind kindly breathe on us, may the Sun warm us pleasantly.

May days pass happily for us, may night draw near delightfully, may dawn break joyfully for us!

HYMN LXX.

WHATEVER sacrifice that man performeth with voice, mind, sacred formula, oblation,

May, in accord with Death, Destruction ruin his offering before it gain fulfilment.

2 For him may sorcerers, Destruction, demons strike and prevent fulfilment through their falsehood.

Let Gods, by Indra sent, destroy his butter, and let his sacrifice be ineffective.

3 Let the two Sovrans, swift to come, like falcons swooping on their prey,

Destroy the butter of the foe whoever plots to injure us.

4, I seize thine arms and draw them back, I bind a bandage on thy mouth.

I with the anger of the God Agni have killed thy sacrifice.

5 Behind thy back I tie thine arms, I bind a bandage on thy mouth:

With the terrific Agni's wrath have I destroyed thy sacrifice.

A prayer for prosperity.

A charm to frustrate and ruin the sacrifice offered by an enemy.

2 *The two Sovrans*: Death and Destruction, Mrityu and Nirriti.

Translated by Ludwig, *Der Rigveda*, III, p. 374, and by Grill, *Hundert Lieder*, pp. 46, 187.

HYMN LXXI.

WE set thee round us as a fort, victorious Agni! thee a sage,

Bold in thy colour day by day, destroyer of the treacherous foe.

HYMN LXXII.

Rise up and look upon the share of Indra fixt by ritual use.

Whether ye poured libation dressed or took delight in it uncooked.

2 Libation is prepared. Come to us, Indra: the Sun hath travelled over half his journey.

Friends with their treasures sit around thee, waiting like heads of houses for their wandering chieftain.

3 Dressed in the udder and on fire, I fancy; well dressed, I fancy, is this new oblation.

Quaff thickened milk of noon's libation, Indra, well pleased, O Thunderer, famed for many an exploit!

HYMN LXXIII.

INFLAMED is Agni, Heroes! charioteer of heaven. The caldron boils: the meath is drained to be your food.

In praise of Agni.

The stanza is taken, with one variant, from *Rigveda* X. 87. 22.

The hymn is an invitation to Indra to drink the mid-day libation.

1 The whole hymn is a reproduction, with variants, of *Rigveda* X. 179. *Rise up*: the Hotar calls upon the Adhvaryu priests (see I. 11. 1) to rise and milk the cow for milk required for the libation. See *Vaitāna-Sūtra* XIV. 3.

3 *Dressed*: the milk is twice dressed or cooked; first matured in the cow's udder and then heated in a caldron on the fire.

An invitation to the Asvins to come to the morning libation.

1 *Heroes*: the many mighty acts of the Asvins are recounted in *Rigveda* I. 112, 116, 117, 118, 119, 182; VII. 68; X. 39, 40. *The caldron*: in which the milk for the libation is heated. *Meath*: *médhu*; the sweet fluid; milk.

- For we, O Asvins, singers sprung from many a house,
invite you to be present at our banquetings.
- 2 Asvins, the fire is all aglow : your caldron hath been
heated ; come !
Here, even now, O Heroes, are the milch-kine milk-
ed. The priests, ye mighty ones ! rejoice.
- 3 Pure with the Gods is sacrifice with cry of Hail ! That
is the Asvins' cup whence Gods are wont to drink.
Yea, the Immortal Ones accept it, one and all, and
come to kiss that cup with the Gandharva's mouth.
- 4 Milk, molten butter offered when the mornings break,
—this is your portion, Asvins ! Come ye hitherward.
Lords of the brave, balm-lovers, guards of sacrifice,
drink ye the warm libation in the light of heaven.
- 5 Let the warm drink approach you with its Hotar-
priest : let the Adhvaryu come to you with store
of milk.
Come, O ye Asvins, taste the meath that hath been
drained, drink of the milk provided by this radiant
cow.
- 6 Come hither, quickly come, thou milker of the kine :
into the caldron pour milk of the radiant cow.
Most precious Savitar hath looked upon the heaven.
After Dawn's going-forth he sends his light abroad.
- 7 I invoke this milch-cow good for milking, so that
the milker, deft of hand, may milk her.
May Savitar give goodliest stimulation. The caldron
hath been warmed. Let him proclaim it.

3 With the Gandharva's mouth : that is, by means of Agni, the
sacrificial fire which bears oblation to the Gods.

5 With its Hotar-priest : whose duty it is to present the libation.

7 I invoke this milch-cow : this is recited by the Adhvaryu when
the cow is to be milked. The stanza is taken, with variants, from
Rigveda I. 164. 26. In the original hymn, which from beginning to
end is a series of enigmas, the cow may, according to Sâyana, be the rain,
the milk being the rain and the milker Vâyu the God of Wind who causes
it to flow.

- 8 She, sovran of all treasures, is come hither yearning
in spirit for her calf, and lowing.
May this cow yield her milk for both the Asvins,
and may she prosper to our great advantage.
- 9 As dear house-friend, guest welcome in the dwelling,
to this our sacrifice come thou who knowest.
And, Agni, having scattered all assailants, bring to
us the possessions of our foemen.
- 10 Show thyself strong for mighty bliss, O Agni ! Most
excellent be thine effulgent splendours !
Make easy to maintain our household lordship, and
overcome the might of those who hate us.
- 11 Fortunate mayst thou be with goodly pasture, and
may we also be exceeding wealthy.
Feed on the grass, O Cow, at every season, and,
coming hither, drink the limpid water.

HYMN LXXIV.

BLACK is the mother, we have heard, from whom the
red-hued Pustules sprang.

With the divine ascetic's root I pierce and penetrate
them all.

- 2 I pierce the foremost one of these, I perforate the
middlemost,
And here I cut the hindermost asunder like a lock
of hair.

8 Taken, with variants, from Rigveda I. 164. 27. In the original
hymn the calf is the world longing for the rain to fall.

9 Taken from Rigveda V. 4. 5.

10 Taken from Rigveda V. 28. 3. *Make easy to maintain our
household lordship* : according to Sâyana : Perfect the well-knit bond
of wife and husband.

11 Taken from Rigveda I. 164. 40.

A charm to cure pustules or scrofulous tumours.

1 Pustules : *apachitas* ; see VI. 25. 1. Scrofulous or inflammatory
swellings affecting the glands of the neck, *gagdamidâ* or king's-evil,
appear to be intended. *The divine ascetic's root* : there is no clue to the
name of the root or of its divine discoverer.

- 3 With spell that Tvashtar sent to us I have dispelled thy jealousy.
We mitigate and pacify the anger that thou feltest, Lord!
- 4 Lord of religious rites, by law, anointed, shine thou forth here for ever friendly-minded.
So may we all with children, Jâtavedas! worship and humbly wait on thee enkindled.

HYMN LXXV.

- Let not a thief or wicked man possess you: let not the dart of Rudra come anear you,
Prolific, shining in the goodly pasture, drinking at pleasant pools the limpid water.
- 2 Ye know the place and rest content, close-gathered, called by many a name. Come to me, Goddesses, with Gods.
Bedew with streams of fatness us, this cattle-pen, and all this place.

HYMN LXXVI.

- RAPIDLY dropping, quick to drop, more evil than the evil ones,
More sapless than a dried-up bone, swifter than salt to melt away:

A blessing on cows.

1 The stanza is taken, with variations, from Rigveda VI. 28. 7. *The dart of Rudra*: 'Far be thy dart that killeth men or cattle' (Rigveda I. 114. 10.)

2 *Goddesses*: so in the hymn from which stanza 1 is taken the cows are addressed as deified beings: 'Prosper my house, ye with auspicious voices. Your power is glorified in our assemblies;' and 'To me the cows seem Bhaga, they seem Indra, they seem a portion of the first-poured Soma.'

A charm to cure scrofulous pustules.

1 *Rapidly dropping, quick to drop*: & *surdasah*, *surdas*; the text appears to be corrupt. Prof. Bloomfield proposes to read & *surdas* *surdastard*, more swift to fall than what falls fast, which would restore

- 2 Pustules that rise upon the neck, Pustules upon the shoulder-joints,
Pustules that, falling of themselves, spring up on every twofold limb:
- 3 I have expelled and banished all Scrofula harboured in the head,
And that which bores the breast-bone through, and that which settles in the sole.
- 4 Scrofula flies borne on by wings: it penetrates and holds the man.
Here is the cure of either kind, the chronic and the transient.
- 5 We know thine origin, Scrofula! know whence thou, Scrofula, art born.
How hast thou then struck this man here, him in whose house we sacrifice?

the metre without, however, disposing of the superfluous &. M. Henry suggests a causative verb *asiraso*, thou (the remedy) hast caused to fall, with which the prefix & might be construed, instead of *surdas*. The drying and falling off of the pustules is a sign that the disease is yielding to the remedy. *More sapless than a dried-up bone*: *edhora-rasdard*; the text is unintelligible and probably corrupt, *edhu* meaning, not bone, but some internal organ of the body, although the St. Petersburg Dictionary gives the word in this passage the meaning of 'a certain dry material.' M. Henry reads *arasid*, *arasdard*, drier than the dry.

2 *On every twofold limb*: *vijâmsi*; on the legs and arms. 'Eruption that appears upon the twofold joints' (Rigveda VII. 50. 2).

3 *Scrofula*: '*jâdâya* appears to be the general scrofulous habit of which the *apachitas* or pustules are the external manifestation.'—Henry. I adopt M. Henry's reading *nir dayas*, in place of *nirdayas* of the text.

4 *The chronic and the transient*: I read *sikshatasya* with Prof. Ludwig instead of *sikshatasya*.

5 *Scrofula, art born*: *jâdâya jâyase*; a play on the words, both from the root *jan*, to generate.

- 6 Boldly drink Soma from the beaker, Indra! hero in war for treasure! Vritra-slayer.
Fill thyself full at the mid-day libation: thyself possessing riches grant us riches.

HYMN LXXVII.

- Y^e Maruts, full of fiery heat, accept this offering brought for you
To help us, ye who slay the foe.
2 Maruts, the man who filled with rage against us beyond our thoughts would harm us, O ye Vasus, May he be tangled in the toils of Mischief: smite ye him down with your most flaming weapon.
3 Each year come, friends to man, the tuneful Maruts, dwelling in spacious mansions, trooped together. Exhilarating, gladdening, full of fiery heat, may they deliver us from binding bonds of sin.

HYMN LXXVIII.

- I FREE thee from the cord, I loose the bond, I loose the fastening.
Even here, perpetual, Agni, wax thou strong.
2 I with celestial prayer appoint thee, Agni, maintainer of this man in princely powers.
Here brightly shine for us with wealth: declare thou to Gods this favoured giver of oblations.

6 The stanza, taken from Rigveda VI. 47. 6, has no apparent connexion with the object of the charm.

Translated by Ludwig, Der Rigveda, III. p. 500. See also Zimmer, Altindisches Leben, p. 377.

An incantation against an enemy.

1 Stanzas 1 and 2 are taken, with variants, from Rigveda VII. 59. 2, 3.

2 *Mischief*: or one of the malicious spirits called Druhs.

A charm for a prince's prosperity.

1 *Thou*: according to the Vaitāna-Sūtra IV. 11 the stanza is recited when the symbolical band is removed from the sacrificer's wife.

HYMN LXXIX.

- NIGHT of the New-born Moon, whatever fortune the Gods who dwell with greatness have assigned thee, Therewith fulfil our sacrifice, all-bounteous! Blessed One, grant us wealth with manly offspring.
2 I am the New Moon's Night, the good and pious are my inhabitants, these dwell within me.
In me have Gods of both the spheres, and Sādhyas, with Indra as their chief, all met together.
3 The Night hath come, the gatherer of treasures, bestowing strength, prosperity, and riches.
To New Moon's Night let us present oblation: pouring out strength, with milk hath she come hither.
4 Night of New Moon! ne'er hath been born another than thou embracing all these forms and natures.
May we have what we longed for when we brought thee oblations: may we be the lords of riches.

HYMN LXXX.

- FULL in the front, full rearward, from the middle the Full Moon's Night hath conquered in the battle.
In her may we, dwelling with Gods and greatness, feast in the height of heaven, on strengthening viands.

A hymn to the New Moon.

1 *Night of the New-born Moon*: *amādeya* (from *vas*, to dwell, and *amā*, together, is the night during which the moon dwells together with or in the same quarter as the sun; Night of New Moon personified as a Goddess.

2 *Sādhyas*: a class of ancient Gods. See VII. 5. 1.

4 Cf. stanza 3 of Hymn LXXX.

A hymn to the Full Moon.

1 *From the middle*: of the lunar month.

2 To him, the Full Moon's mighty Bull, we pay our solemn sacrifice.

May he bestow upon us wealth unwasting, inexhaustible.

3 No one but thou, Prajapati, none beside thee, pervading, gave to all these forms their being.

Grant us our hearts' desire when we invoke thee : may we have store of riches in possession.

4 First was the Full Moon meet for adoration among the days and in the nights' deep darkness.

Into thy heaven, O Holy One, have entered those pious men who honour thee with worship.

HYMN LXXXI.

FORWARD and backward by their wondrous power move these two youths, disporting, round the ocean. One views all living things, and thou, the other, art born again arranging times and seasons.

2 Thou art re-born for ever new : thou marchest, en-sign of days, in forefront of the mornings.

Marching thou dealest to the Gods their portion. Thou lengthenest, Moon ! the days of man's existence.

3 O spray of Soma, Lord of Wars ! all-perfect verily art thou.

Make me all-perfect, Beauteous One ! in riches and in progeny.

2 *Bull* : the God of the Moon.

3 Taken, with variants, from Rigveda X. 121. 10, which appears to be a later addition to the original hymn.

A hymn to the New Moon.

1 The introductory stanzas 1 and 2 are taken, with variations, from Rigveda X. 85. 18, 19. *Two youths* : Sârya and Soma, or Sun and Moon. *Ocean* : of air.

2 *Ensign of days* : referring to the waning moon which precedes the dawn.

3 *O spray of Soma* : Soma the Moon identified with Soma the plant. *Lord of Wars* : probably because the first quarter of the moon was considered a favourable time for predatory excursions.

4 Thou art the New Moon, fair to see, thou art complete in every part.

May I be perfect, fully blest in every way in steeds and kine, in children, cattle, home, and wealth.

5 Inflate thee with his vital breath who hates us and whom we detest.

May we grow rich in steeds and kine, in children, cattle, houses, wealth.

6 With that unwasting stalk which Gods, unwasting Gods, increase and eat,

May Varuṇa, Bṛhaspati, and Indra, the Lords and Guardians of the world, increase us.

HYMN LXXXII.

SING with fair laud the combat for the cattle. Bestow upon us excellent possessions.

Lead to the Gods the sacrifice we offer : let streams of oil flow pure and full of sweetness.

2 Agni I first appropriate with power, with splendour, and with might.

I give myself children and lengthened life, with Hail ! take Agni to myself.

4 *New Moon* : *darśa*. *Fair to see* : *darśatā*. *Thou art complete* : said euphemistically and proleptically.

6 *Stalk* : the Soma plant, identified with the Moon. *Increase* : *āpyādyanti* ; this verb, here in the indicative and in the second line in the imperative, is used with a quibbling reference to *āpyāyana* (causing to swell or increase), a technical word for a part of the procedure followed in preparing Soma juice. See M. Henry's note.

According to the Kauṣika-Sātra XXIV. 18, the hymn is to be recited on return from a journey.

A hymn in praise of Agni.

1 The stanza is taken, with variants, from Rigveda IV. 58. 10. *Sing* : *abhyārçhata* ; addressed to the singers. The Rigveda has *abhyārçhata*, addressed to the Gods : 'Send to our eulogy a herd of cattle,' according to Sâyana. *Bestow* : addressed to the Gods. *Oil* : molten butter.

2 *With Hail* ! : that is, while I offer sacrifice and utter the prescribed exclamation Svāhā, Ave, or Hail !

- 3 Even here do thou, O Agni, stablish wealth : let not oppressors injure thee by thinking of thee first. Light be thy task of ruling, Agni, with thy power : may he who worships thee wax strong, invincible.
- 4 Agni hath looked upon the spring of Mornings, looked on the days, the earliest Jâtavedas. So, following the gleams of Morning, Sûrya hath entered heaven and earth as his possession.
- 5 Agni hath looked upon the spring of Mornings, looked on the days, the earliest Jâtavedas. So he in countless places hath extended, full against heaven and earth, the beams of Sûrya.
- 6 Butter to thee in heaven thy home, O Agni ! Manu this day hath kindled thee with butter. Let the Celestial Daughters bring thee butter : let cows pour butter forth for thee, O Agni.

HYMN LXXXIII.

- STABLISHED amid the waters is, King Varuṇa, thy golden home. Thence let the Sovran who maintains the statutes loose all binding cords.
- 2 Hence free thou us, King Varuṇa, from each successive bond and tie.

3 *Let not oppressors* : let not the wicked, anticipating our worship, secure thy attention before us, and, as unworthy adorers, insult and degrade thy majesty.

4 *Sûrya* : that is, Agni as the Sun.

6 *Manu* : the priest as representative of Manu regarded as the first institutor of religious ceremonies. *Celestial Daughters* : the heavenly Waters.

Translated by Ludwig, *Der Rigveda*, III. p. 428.

A prayer for deliverance from sin and other evils.

1 *Amid the waters* : Varuṇa, God of the starry firmament and the celestial ocean, presiding also over the waters of earth. See Muir, *O. S. Texts*, V. pp. 72-74. *The Sovran* : Varuṇa.

- As we have cried, O Varuṇa ! have said, The Waters, they are kine, thence set us free, O Varuṇa.
- 3 Loosen the bonds, O Varuṇa, that hold us, loosen the bond above, between, and under. So before Aditi may we be sinless under thy favouring auspices, Aditya !
- 4 Varuṇa, free us from all snares that bind us, Varuṇa's bonds, the upper and the lower. Drive from us evil dream, drive off misfortune : then let us pass into the world of virtue.

HYMN LXXXIV.

- HOLDER of sway, shine here refulgent, Agni ! invincible, immortal Jâtavedas. With succours friendly to mankind, auspicious, driving away all maladies ; guard our dwelling.
- 2 Thou, Indra, lord and leader of the people, wast born for lovely strength and high dominion. Thou dravest off the folk who were unfriendly, and madest for the Gods wide-room and freedom.

2 *Have cried, O Varuṇa !* : have invoked thy name. *The Waters, they are kine* : have glorified the waters in which thou dwellest by likening them to beneficent and sacred cows.

3 The stanza is taken from *Rigveda* I. 24. 15.

4 Repeated, with variants, from *A. V.* VI. 121. 1.

According to the Kauṣika-Sûtra, CXXVII. 4, the hymn is to be recited together with other verses of the Atharva-veda at a propitiatory sacrifice when a comet has darkened the constellation of the Seven Rishis or Ursa Major. See Weber's *Omnes et Portenta*, p. 367. Parts of the hymn are also to be recited in incantations against dropsy, a disease especially attributed to the displeasure of Varuṇa. See *Rigveda* VII. 89.

A prayer for protection.

1 *Succours* : or, perhaps, *Gods*, the Waters or the Waters. The adjectives stand in the feminine gender, without a substantive.

2 This and the following stanza are taken from *Rigveda* X. 130. 3; 2. Stanza 2 was recited at the coronation of a King.

- 3 Like a dread wild beast roaming on the mountain,
may he approach us from the farthest distance.
Whetting thy bolt and thy sharp blade, O Indra,
crush down our foes and scatter those who hate us.

HYMN LXXXV.

- This very mighty one whom Gods urge onward, the
conqueror of cars, ever triumphant,
Swift, fleet, to battle, with uninjured fellows, even
Tarkshya for our weal will we call hither.

HYMN LXXXVI.

- Indra the rescuer, Indra the helper, Indra the brave
who hears each invocation,
Sakra I call, Indra invoked of many. May Indra
Maghavan prosper and bless us.

HYMN LXXXVII.

- To Rudra in the fire, to him who dwells in floods,
to Rudra who hath entered into herbs and plants,
To him who formed and fashioned all these worlds,
to him this Rudra, yea, to Agni, reverence be
paid!

A charm to ensure success in battle.

The stanza is taken from Rigveda X, 178. 1. *Tarkshya*: a personification of the Sun, usually described as a kind of celestial horse.

A prayer to ensure success in battle.

The stanza is taken from Rigveda VI. 47. 11.

A prayer to Rudra as Agni.

Rudra: here, as in other passages, regarded as a form of Agni.

In floods: as lightning, in the watery clouds, the waters of the ocean of air. *Herbs and plants*: which Agni enters in the form of lightning descending with the rain. *All these worlds*: all living creatures.

HYMN LXXXVIII.

- DEPART! thou art a foe, a foe. Poison with poison
hast thou mixt. Yea, verily poison hast thou mixt.
Go to the serpent: strike him dead.

HYMN LXXXIX.

- The heavenly Waters have I ranged: we have been
sated with their dew.
Here, Agni, bearing milk, am I. Endow me with the
gift of strength.
2 Endow me with the gift of strength, with children,
and a lengthened life.
May the Gods mark this prayer of mine, may Indra
with the Rishis mark.
3 Ye Waters, wash away this stain and whatsoever
taint be here,
Each sinful wrong that I have done and every harm-
less curse of mine.
4 Thou art the wood, may I succeed! fuel, may I be
glorified! splendour, give splendour unto me.

A charm to cure a snake-bite.

The stanza is apparently addressed to the poison in the wound. *Poison with poison*: thou hast made thyself doubly strong. According to M. Henry, who considers the literal meaning to be very vague and inapplicable to the procedure prescribed in Kaushika-Sâtra XXIX. 6; the words are addressed to the blade of grass, used in the charm, which has become impregnated with the poison which by its means has been extracted from the wound. M. Henry accordingly translates: 'In the poison thou hast filled thyself with poison.'

Translated by Ludwig, Der Rigveda, III. p. 511.

A prayer for purification and prosperity.

The hymn is recited in the ceremony of purification with holy water.

HYMN XC.

TEAR thou asunder, as of old, like tangles of a creeping plant. Demolish thou the Dāsa's might.

2 May we with Indra's help divide the gathered treasure of the foe.

I, by the law of Varuna, bring down thy pride and wantonness.

HYMN XCI.

MAY Indra with his help, Lord of all treasures, be unto us a careful good protector,

Drive off our foes and give us peace and safety.

May we be lords of goodly store of heroes.

HYMN XCII.

MAY this rich Indra as our good protector keep even far away the men who hate us.

May we enjoy his favour, his the holy: may we enjoy his blessed loving-kindness.

HYMN XCIII.

WITH Indra's and with Manyu's aid may we subdue our enemies, resistlessly destroying foes.

A charm to prevent the success of a rival in love.

Stanzas 1 and 2 are taken, with variations, from Rigveda VIII. 40. 6, and are originally part of a prayer to Indra and Agni for victory over hostile natives of the land. According to the Kauṣika-Sātra, XXXVI. 35 sqq., the hymn is to be used, with certain prescribed ceremonies, as a charm against a rival. For stanza 3 see Appendix.

A prayer for protection.

The stanza occurs, with variants, in Rigveda VI. 47. 12, and X. 131. 6.

A prayer for protection.

The stanza occurs, with variants, in Rigveda VI. 47. 13, and X. 131. 7.

A prayer for success in battle.

Manyu's aid: the aid of warlike Anger or Rage personified. See IV. 31.

HYMN XCIV.

WE lead the constant Soma on with constant sacrificial gift,

That Indra may make all the tribes unanimous and only ours.

HYMN XCV.

TO heaven, as 'twere, have soared this man's two vultures, staggering, dusky hued,

The Parcher and the Drier-up, the pair who parch and dry his heart.

2 I verily have stirred them up like oxen resting after toil,

Like two loud-snarling curs, or like two wolves who watch to make their spring:

3 Like two that thrust, like two that pierce, like two that strike with mutual blows.

I bind the conduit of the man or dame who hence hath taken aught.

A charm to ensure the obedience of subjects.

The stanza is taken, with variants, from Rigveda X. 173. 9, the subject of the original hymn being the benediction of a newly elected King.

An incantation against an undiscovered thief.

1 The stanza is unintelligible.

2 *Stirred them up*: M. Henry strikes out *ad* which mars the metre, and translates: 'I have reduced them to immobility.'

3 *Two that thrust*: perhaps bulls.

The procedure prescribed in connexion with this hymn in the Kauṣika-Sātra XLVIII. 40-43, which consists in tying two threads, one black and one red, to a striped frog and plunging the animal into hot water, does not throw much light on this very obscure incantation. See M. Henry's note.

The hymn has been translated by Ludwig, *Der Rigveda*, III. p. 517.

HYMN XCVI.

The kine are resting in the stall, home to her nest
hath flown the bird,
The hills are firmly rooted : I have fixed the kidneys
in their place.

HYMN XCVII.

- As we have here elected thee, skilled Hotar ! to-day
as this our sacrifice proceedeth,
Come to the firm place, mightiest ! yea, come firmly.
Knowing the sacrifice, approach the Soma.
- 2 With kine connect us, and with spirit, Indra ! Lord
of Bay Steeds, with princes and with favour,
With the God-destined portion of the Brahmans,
and the good-will of Gods who merit worship.
- 3 The willing Gods whom, God, thou hast brought
hither, send thou to their own dwelling-place,
O Agni.
When ye have eaten and have drunk sweet juices,
endow this man with precious wealth, ye Vasus.
- 4 Gods, we have made your seats of easy access, who,
pleased with me, have come to my libation.
Bearing and bringing hitherward your treasures,
after the rich warm beverage mount to heaven.
- 5 Go to the sacrifice, go to its master, Sacrifice ! To
thy birth-place go with Svâhâ.

An incantation against an undiscovered thief.
The stanza is a sequel to Hymn XCV.

The hymn consists of a series of sacrificial formulas.

- 1 The stanza is taken, with variations, from Rigveda III. 29. 16.
To the firm place : the sanctuary. Or the translation may be : Come
firmly, O most mighty ! yea, come firmly.
- 2 Taken, with variations, from Rigveda V. 42. 4.
- 4 *Easy of access* : that is, 'we have kindled Agni in order that he
may show us the way to heaven.'—Henry.
- 5 Stanzas 5—6 are non-metrical in the original.

- 6 This is thy sacrifice with holy hymnal, Lord of the
Rite, Svâhâ ! and fraught with vigour.
- 7 Vashat to paid and yet unpaid oblations ! Ye Gods
who know the way, find and pursue it !
- 8 Lord of the Mind, lay this our sacrifice in heaven
among the Gods. Svâhâ in heaven ! Svâhâ on earth !
Svâhâ in air ! In wind have I paid offerings. Hail !

HYMN XCVIII.

BALMED is the Grass with butter and libation, with
Indra gracious Lord, and with the Maruts.
Hail ! let the sacrifice go forth anointed to Indra
with the Gods and Viṣve Devas.

HYMN XCIX

STREW thou the Grass, and spread it on the Altar :
rob not the sister who is lying yonder.
The Hotar's seat is green and golden : these are gold
necklets in the place of him who worships.

6 *Fraught with vigour* : bringing us the strength of heroes.

7 *To paid and yet unpaid oblations* ! : or, to those (Gods) who have
been worshipped, and to those who have not (yet) been worshipped,
with oblations.

8 *Lord of the Mind* : Lord of the mental powers and life of men ;
here, Agni.

Translated by Ludwig, Der Rigveda, III. p. 429.

The subject is the anointing of the Sacred Grass.

1 *With Indra* : graced by the presence of Indra.

The subject is the preparation of the Altar.

Strew : on the floor of the sacrificial chamber for the Gods to sit on.
The sister : the altar, regarded as closely connected with the priest.
Green and golden : being strewn with fresh bright grass. *These* : the
tufts of grass. *In the place of him who worships* : in the sanctuary or
place of sacrifice. See M. Henry's note for an exhaustive discussion of
the stanza.

Translated by Ludwig, Der Rigveda, III. p. 434.

HYMN C.

I TURN away from evil dream, from dream of sin,
from indigence.
I make the prayer mine inmost friend. Hence I
torturing dreamy phantasies!

HYMN CI.

THE food that in a dream I eat is not perceived
at early morn.
May all that food be blest to me because it is not
seen by day.

HYMN CII.

WHEN I have worshipped Heaven and Earth, rever-
enced Firmament and Death,
I will make water standing up. Let not the Sov-
rans injure me.

HYMN CIII.

WHAT princely warrior, seeking higher fortune, will
free us from this shameful fiend of mischief?
What friend of sacrifice? what guerdon-lover? Who
winneth 'mid the Gods a long existence?

A charm against nightmare.

I turn away: and lie on my other side. *Mine inmost friend:* cf. I. 19. 4.
Translated by Ludwig, Der Rigveda, III. p. 498.

A charm against nightmare.

The food: dreaming of eaten food is unlucky, and requires a purifi-
cation.

A charm to obtain pardon for an indecent act.

The stanza is considered to be one of the *svastyayanās* or charms to
ensure success. See Kauṣika-Sūtra LII. 15.

The cry of an unemployed priest.

Princely warrior: or Kshatriya. *Fiend of mischief:* here, apparent-
ly, meaning the demon of poverty. *A long existence:* a long life in
heaven as the reward of the sacrifices which I am ready to perform
for any employer. See Ludwig, Der Rigveda, III. p. 269.

HYMN CIV.

Who will prepare the dappled Cow, good milker,
ne'er without calf, whom Varuṇa gave Atharvan,
And, joying in Brihaspati's alliance, arrange accord-
ing to his will her body?

HYMN CV.

LEAVING humanity behind, making the heavenly
word thy choice,
With all thy friends address thyself to furthering
and guiding men.

HYMN CVI.

EACH thoughtless ill that we have done, O Agni,
all error in our conduct, Jātavedas!
Therefrom do thou, O sapient God, preserve us.
May we thy friends, for bliss, have life eternal.

HYMN CVII.

THE seven bright beams of Sūrya bring the waters
downward from the sky,
The streams of ocean: these have made the sting
that pained thee drop away.

A prayer for prosperity.

Who: what God. *The dappled Cow:* the symbol of Plenty. *Whom*
Varuṇa gave Atharvan: see V. 11.

An initiation formula.

The stanza is spoken by the Āchārya or spiritual teacher in the
upanayana ceremony, when he invests the religious student with the
sacrosanct thread, instructs him in the Veda, and gives him authority
to teach.

A prayer for pardon.

Agni is entreated to preserve the priests from the consequences of
any error in conducting divine worship.

A charm against cough.

The sunbeams may be said to cause the waters to descend in-as-
much as they have first drawn them up in the shape of vapour. The
water is to be used in rinsing the mouth of the patient. *The sting:*
the pricking or tickling sensation in the throat.

HYMN CVIII.

Whoso by stealth or openly would harm us, a friend
who knows us, or a stranger, Agni!

May the strange she-fiend armed with teeth attack
them: O Agni, theirs be neither home nor children!

2 Whoso oppresseth us, O Jâtavedas, asleep or waking,
standing still or moving,

Accordant with Vaisvânara thy comrade, O Jâtavedas,
meet them and consume them.

HYMN CIX.

My homage to the strong, the brown, the sovran
lord among the dice!

Butter on Kali I bestow: may he be kind to one like me.

2 Bear butter to the Apsarases, O Agni, and to the
Dice bear dust and sand and water.

The Gods delight in both oblations, joying in sacrificial
gifts apportioned duly.

3 The Apsarases take pleasure in the banquet between
the Sun and the libation-holder.

With butter let them fill my hands, and give me,
to be my prey, the man who plays against me.

4 Evil be mine opponent's luck! Sprinkle thou butter
over us.

A prayer for protection.

2 With *Vaisvânara*: Agni in another character being here regarded
as a separate deity.

Translated by Ludwig, *Der Rigveda*, III. p. 517.

A prayer to ensure success in gambling.

1 *The brown*: the nuts of the Vibhîdaka, or, later, Vibhitaka, tree
(*Terminalia Bellerica*) were used as dice in early times. See *Rigveda*
X. 34. 1. *Kali*: the die, or side of a die, which is marked with one
point; the ace (personified as an evil genius in the poem of Nala).
Kali is propitiated with sacrificial butter on account of his ruinous
power as the worst throw.

2 *To the Apsarases*: who preside over dice and influence the gam-
bler's luck. See II. 2. 5; IV. 38. 1—4; VI. 118. 1. *Dust*: apparently,
the dice, after being dipped in butter, were dried in sand, and then
washed with water. See M. Henry's note.

3 *Between the Sun and the libation-holder*: that is, in mid-air.

Strike, as a tree with lightning flash, mine adversary
in the game.

5 The God who found for us this wealth for gambling,
to cast the dice and count the winning number,

May he accept the sacrifice we offer, and with Gan-
dharvas revel in the banquet.

6 Fellow-inhabitants, such is your title, for Dice with
looks of power support dominion.

As such with offerings may we serve you, Indus!
May we have riches in our own possession.

7 As I invoke the Gods at need, as I have lived in
chastity,

May these, when I have grasped the Dice, the brown,
be kind to one like me.

HYMN CX.

RESISTLESS, Agni, Indra, smite his foemen for the
worshipper,

For best foe-slayers are ye both.

2 Agni I call, and Indra, foe-destroyers, swift moving,
heroes, Gods who wield the thunder,

Through whom they won the light in the beginning,
these who have made all worlds their habitation.

3 The God Brihaspati hath won thy friendly favour
with the cup.

With hymns, O Indra, enter us for the juice-pouring
worshipper.

5 *Gandharvas*: as the husbands of the dice-loving Apsarases.

6 *Fellow-inhabitants*: *samvasavas*; equivalent, according to M.
Henry, to the Etrusco-Roman *Dii Consentes*. According to Prof.
Ludwig 'Containers of all wealth.' *Indus*: drops of Soma juice.
M. Henry would read *devâ*, Gods!

7 *Lived in chastity*: led the chaste life of the Brahmachâri or
religious student.

Translated by Ludwig, *Der Rigveda*, III. p. 456.

A prayer for success in battle.

2 *They won the light*: the Gods obtained the light of heaven.

HYMN CXI.

BELLY of Indra art thou, Soma-holder! the very soul of Gods and human beings.

Here be the sire of offspring, thine here present!

Here be they glad in thee who now are elsewhere.

HYMN CXII.

RADIANT with light are Heaven and Earth, whose grace is nigh, whose sway is vast.

Seven Goddesses have flowed to us; may they deliver us from woe;

2 Release me from the curse's bond and plague that comes from Varuṇa;

Free me from Yama's fetter and from every sin against the Gods.

HYMN CXIII.

ROUGH Plant, thou rough rude parasite, cut thou that map, O Rough and Rude,

That thou mayst hinder from his act that man in all his manly strength.

2 Thou, rugged Plant, art rude and rough, Viśā, Viśātaki art thou,

A prayer for progeny.

Soma-holder: the reservoir containing the clarified Soma juice is addressed as the representative of the deity. *Here present*: *ātra*, here, instead of *astī*, in these females. The reading of the text may be traced to the employment of the stanza at a *vrishotsarga*, the liberation of a bull (according to some authorities, with four heifers) on the occasion of a sacrifice or as a religious observance generally. See M. Henry's note. *Elsewhere*: in the other world.

A prayer for protection and freedom from sin.

1 *Seven Goddesses*: the Seven Rivers. See IV. 6. 2. *Apas*: a gloss that mars the metre: *ā* should be read. See M. Henry's note.

2 This stanza, taken from R̥gveda. X. 97. 16, occurs also in A. V. VI. 96. 2.

A woman's incantation against a rival.

1 The woman appears to address some anti-aphrodisiac plant.

2 *Viśā, Viśātaki*: some unknown herbs: 'Poison and Poison-draught' according to Prof. Weber. The second line is addressed to the absent rival. *A barren cow*: on account of great age.

The hymn has been translated by Weber, *Indische Studien*, V. p. 252.

That thou mayst be cast off by him, as by a bull a barren cow.

HYMN CXIV.

I HAVE extracted from thy sides, I have extracted from thy heart,

I have extracted from thy face the strength and splendour that were thine.

2 Let pain and suffering pass away, let cares and curses vanish hence.

Let Agni slay the fiendish hags, Soma kill hags who trouble us.

HYMN CXV.

HENCE, Evil Fortune! fly away, vanish from this place and from that,

We fix thee with an iron hook unto the man who hateth us.

2 Granting us riches, Savitar! golden-handed, send thou away from us to other regions

That Fortune who, flying, abominable, hath, as a creeper climbs a tree, assailed me.

3 One and a hundred Fortunes all together are at his birth born with a mortal's body.

Of these we send away the most unlucky: keep lucky ones for us, O Jātavedas.

Conclusion of the incantation in Hymn CXIII.

1 Addressed to the bewitched rival.

2 *Fiendish hags*: said with reference to the woman who has been her rival.

A charm against Misfortune.

1 *Evil Fortune*: *Lakshmi*; more usually the Goddess of good luck. See I. 18. 1.

3 *One and a hundred*: see V. 18. 12.

According to the procedure prescribed in the Kauṣika-Sātra, XVIII. 16—18, a hook is to be attached to the left leg of a black bird (explained by Dārila as a crow), a rice-cake is to be hung on the hook, and the bird is to be let fly as the first stanza is recited.

Translated by Muir, O. S. Texts, V. p. 348; Ludwig, *Der R̥gveda*, III. p. 499; and Grill, *Hundert Lieder*, pp. 41, 187.

- 4 I have departed these and those like cows who stray on common land.

Here let auspicious Fortunes stay: hence have I banished evil ones.

HYMN CXVI.

HOMAGE to him the burning one, shaker, exciter, violent!
Homage to him the cold who acts according to his ancient will!

- 2 May he, the lawless one, who comes alternate or two following days, pass over and possess the frog.

HYMN CXVII.

Come hither, Indra, with bay steeds, joyous, with tails like peacock plumes.

Let none impede thy way as fowlers stay the bird: pass o'er them as o'er desert lands.

HYMN CXVIII.

Thy vital parts I cover with thine armour: with immortality King Soma clothe thee!

Varuṇa give thee what is more than ample, and in thy triumph let the Gods be joyful.

A charm against Fever.

1 *Homage*: Takman or Fever is addressed as a *deva*, a supernatural being or God to whose influence the disease may be attributed. See note on I. 25. 1. Similarly 'pest or fever was formerly, and is still among the superstitious Slaves, held to be a female deity or spirit of evil'—Baring-Gould, *Strange Survivals*, p. 47.

2 *The frog*: which occupies an important place in the attendant procedure prescribed in the Kauṣika-Sātra, XXXII. 17. The frog, which has two different coloured strings tied round it, relieves the patient of his disease. See VII. 95. 3, note.

An auspicious formula to ensure prosperity.

The stanza is taken from Rigveda III. 45. 1, found also in Sāmaveda I. iii. ii. 1. 4, and II. viii. iii. 1.

A benediction on a warrior.

The stanza is taken from Rigveda VI. 75. 18, the deified objects of the original hymn being armour and warlike weapons, charioteer, chariot, horses, and tutelary deities. It occurs also in Sāmaveda II. ix. iii. 8. 1. *Armour*: the *varman* or coat of mail protected the shoulders, back, chest, and lower parts of the body. If not made of metal, it was strengthened and adorned with metal of some kind.

BOOK VIII.

HYMN I.

HOMAGE to Death the Ender! May thy breathings, inward and outward, still remain within thee.

Here stay this man united with his spirit in the Sun's realm, the world of life eternal!

- 2 Bhaga hath lifted up this man, and Soma with his filaments,

Indra and Agni, and the Gods the Maruts, raised him up to health.

- 3 Here is thy spirit, here thy breath, here is thy life, here is thy soul:

By a celestial utterance we raise thee from Destruction's bonds.

- 4 Up from this place, O man, rise! sink not downward, casting away the bonds of Death that hold thee.

Be not thou parted from this world, from sight of Agni and the Sun.

- 5 Purely for thee breathe Wind and Mātariṣvan, and let the Waters rain on thee their nectar.

The Sun shall shine with healing on thy body: Death shall have mercy on thee: do not leave us!

- 6 Upward must be thy way, O man, not downward: with life and mental vigour I endow thee.

Ascend this car eternal, lightly rolling; then full of years shalt thou address the meeting.

The hymn is a charm or incantation designed to recover a man who is at the point of death, or even to recall the departed spirit.

5 *Mātariṣvan*: here a name of Vāyu or Wind. See V. 17. 1.

6 *Ascend this car*: be borne back to life by our incantation.

- 7 Let not thy soul go thither, nor be lost to us: slight not the living, go not where the Fathers are.
Let all the Gods retain thee here in safety.
- 8 Yearn not for the departed ones, for those who lead men far away.
Rise up from darkness into light: come, both thy hands we clasp in ours.
- 9 Let not the black dog and the brindled seize thee, two warders of the way sent forth by Yama.
Come hither; do not hesitate: with mind averted stay not there.
- 10 Forbear to tread this path, for it is awful: that path I speak of which thou hast not travelled.
Enter it not, O man; this way is darkness: forward is danger, hitherward is safety.
- 11 Thy guardians be the Fires within the Waters, thy guardian be the Fire which men enkindle.
Thy guardian be Vaisvânara Jâtavedas: let not celestial Fire with lightning burn thee.
- 12 Let not the Flesh-Consumer plot against thee: depart thou far away from the Destroyer.
Be Heaven and Earth and Sun and Moon thy keepers, and from the dart of Gods may Air protect thee.
- 13 May Vigilance and Watchfulness protect thee, Sleepless and Slumberless keep guard above thee!
Let Guardian and let Wakeful be thy warders.
- 14 Let these be thy preservers, these thy keepers.
All hail to these, to these be lowly worship!
- 15 May saving Savitar, Vâyu, Indra, Dhâtar restore thee to communion with the living.
Let not thy vigour or thy breath forsake thee: we recall thy life.

9 Two warders: see V. 30. 6.

12 The Flesh-Consumer: Agni Kravyâd, the fire of the funeral pile. Cf. III. 21. 9.

13 Vigilance, Watchfulness, and the others are the Genii of living men.

- 16 Let not the fiend with snapping jaws, nor darkness find thee: tongue, holy grass: how shouldst thou perish?
May the Âdityas and the Vasus, Indra and Agni raise thee and to health restore thee.
- 17 The Sky hath raised thee, and the Earth, Prajâpati hath raised thee up.
The Plants and Herbs with Soma as their King have rescued thee from Death.
- 18 Here let this man, O Gods, remain: let him not go to yonder world.
We rescue him from Mrityu with a charm that hath a thousand powers.
- 19 I have delivered thee from Death. Strength-givers smelt and fashion thee!
Let not she-fiends with wild loose locks, or fearful howlers yell at thee.
- 20 I have attained and captured thee: thou hast returned restored to youth,
Perfect in body: so have I found all thy sight and all thy life.
- 21 Life hath breathed on thee; light hath come: darkness hath past away from thee.
Far from thee we have buried Death, buried Destruction and Decline.

16 The fiend with snapping jaws: *jambhâh sâkhanus*; see II. 4. 2. Tongue, holy grass: the construction and meaning are obscure. Prof. Ludwig suggests *âbarhâh*, instead of *barhâh*, and translates 'nicht die sunge an sich reissen.'

19 Strength-givers smelt and fashion thee: 'may the vigorous breathe upon thee.'—Muir. See VIII. 2. 4.

21 Decline: *yâkshma*, pulmonary consumption.
Translated by Muir, O. S. Texts, V. 444, and Ludwig, Der Rigveda, III. p. 495.

HYMN II.

- SEIZE to thyself this trust of life for ever : thine be
longevity which nothing shortens.
Thy spirit and thy life again I bring thee : die not,
nor vanish into mist and darkness.
- 2 Come to the light of living men, come hither :
I draw thee to a life of hundred autumns.
Loosing the bonds of Death, the curse that holds
thee, I give thee age of very long duration.
- 3 Thy breath have I recovered from the Wind, thy
vision from the Sun.
Thy mind I establish and secure within thee : feel in
thy members, use thy tongue, conversing.
- 4 I blow upon thee with the breath of bipeds and
quadrupeds, as on a fire new-kindled.
To thee, O Death, and to thy sight and breath have
I paid reverence.
- 5 Let this man live, let him not die : we raise him,
we recover him.
I make for him a healing balm. O Death, forbear to
slay this man.
- 6 Here for sound health I invoke a living animating
plant,
Preserving, queller of disease, victorious, full of
power and might.
- 7 Seize him not, but encourage and release him : here
let him stay, though thine, in all his vigour.
Bhava and Sarva, pity and protect him : give him
full life and drive away misfortunes.

A charm or incantation designed to recover a man who is at the
point of death, or even to recall the departed spirit.

3 *Thy breath* : at death, like goes to like : 'The sun receive thine
eye (or thy sight), the wind thy spirit' (Rigveda X. 16. 5). Cf. also
A.V. XI. 8. 31.

7 *Bhava and Sarva* : see note on IV. 28. 1.

- 8 Comfort him, Death, and pity him : let him arise
and pass away.
Unharmed, with all his members, hearing well, with
eld, may he through hundred years win profit
with his soul.
- 9 May the Gods' missile pass thee by. I bring thee safe
from the mist : from death have I preserved thee.
Far have I banished flesh-consuming Agni : I place
a rampart for thy life's protection.
- 10 Saving him from that misty path of thine which
cannot be defied,
From that descent of thine, O Death, we make for
him a shield of prayer.
- 11 I give thee both the acts of breath, health, lengthen-
ed life, and death by age.
All Yama's messengers who roam around, sent by
Vaivasvata, I chase away.
- 12 Far off we drive Malignity, Destruction, Piśāchas
banqueters on flesh, and Grāhi.
And all the demon kind, the brood of sin, like dark-
ness, we dispel.
- 13 I win thy life from Agni, from the living everlasting
Jātavedas.
This I procure for thee, that thou, undying, mayst
not suffer harm, that thou mayst be content, that
all be well with thee.
- 14 Gracious to thee be Heaven and Earth, bringing no
grief, and drawing nigh !

9 *Flesh-consuming Agni* : the fire of the funeral pile. A rampart :
cf. 'Here I erect this rampart for the living' (Rigveda X. 18. 4) ; a
line of demarcation limiting the jurisdiction of Death until the natural
time for his approach.

11 *Vaivasvata* : Vivasvān's son, Yama.

12 *Piśāchas* : see I. 16. 3. *Grāhi* : see II. 9. 1.

- Pleasantly shine the Sun for thee, the Wind blow sweetly to thy heart!
Let the celestial Waters full of milk flow happily for thee.
- 15 Auspicious be the Plants to thee! I have upraised thee, borne thee from the lower to the upper earth:
Let the two Sons of Aditi, the Sun and Moon, protect thee there.
- 16 Whatever robe to cover thee or zone thou makest for thyself,
We make it pleasant to thy frame: may it be soft and smooth to touch.
- 17 When, with a very keen and cleansing razor, our hair and beards thou shavest as a barber,
Smoothing our face steal not our vital forces.
- 18 Auspicious unto thee be rice and barley, causing no painful sickness or consumption.
These two expel consumption, these deliver from calamity.
- 19 Thy food, thy drink, whate'er they be, corn grown by cultivation, milk,—
Food eatable, uneatable, I make all poisonless for thee.
- 20 We give thee over as a charge to Day and Night, in trust to both.
Keep him for me from stingy fiends, from those who fain would feed on him.
- 21 A hundred, yea, ten thousand years we give thee, ages two, three, four.
May Indra, Agni, all the Gods, with willing favour look on thee.

15 *Moon*: 'The Moon is not in the Vedas generally reckoned among the Ādityas'.—Muir.

17 *Thou shavest*: causeth us to shave as a sign of mourning.

21 *Ages*: *yugas* here meaning probably generations.

- 22 To Autumn we deliver thee, to Winter, Spring, and Summer's care.
We trust thee with auspicious years wherein the plants and herbs grow up.
- 23 Death is the lord of bipeds, Death is sovran lord of quadrupeds.
Away I bear thee from that Death the ruler: be not thou afraid.
- 24 Thou, still uninjured, shalt not die: be not afraid; thou shalt not die.
Here where I am men do not die or go to lowest depths of gloom.
- 25 Here verily all creatures live, the cow, the horse, the man, the beast,
Here where this holy prayer is used, a rampart that protecteth life.
Let it preserve thee from thy peers, from incantation, from thy friends.
- 26 Live very long, be healthy, be immortal: let not the vital breath forsake thy body.
- 27 One and a hundred modes of death, dangers that may be overcome,—
May Gods deliver thee from this when Agni, dear to all men, bids.
- 28 Body of Agni prompt to save, slayer of fiends and foes art thou,
Yea, banisher of malady, the healing halm called Pātudru.

27 *One and a hundred modes of death*: see note on V. 18. 12.

28 *Pātudru*: the Kha-lira (Acacia Catechu), or, according to others, the Devadāru (Pinus Deodar). Muir and Zimmer write 'Pātadru,' which is said to be a name of the Pālśa (Butea Frondosa).

Translated by Muir, O. S. Texts, V. p. 447, and by Ludwig, Der Rigveda, III. p. 496.

HYMN III.

- I BALM with oil the mighty demon-slayer, to the most famous friend I come for shelter.
 Enkindled, sharpened by our rites, may Agni protect us in the day and night from evil.
- 2 O Jātavedas, armed with teeth of iron, enkindled with thy flame, attack the demons.
 Seize with thy tongue the foolish gods' adorers: rend, put within thy mouth the raw-flesh-eaters.
- 3 Apply thy teeth, the upper and the lower, thou who hast both, enkindled and destroying.
 Roam also in the air, O King, around us, and with thy jaws assail the wicked spirits.
- 4 Pierce through the Yātudhāna's skin, O Agni; let the destroying dart with fire consume him.
 Rend his joints, Jātavedas! let the eater of raw flesh, seeking flesh, tear and destroy him.
- 5 Where now thou seest, Agni Jātavedas! a Yātudhāna, standing still or roaming,
 Or one that flieth through the air's mid-region, kindled to fury as an archer pierce him.
- 6 Bending thy shafts through sacrifices, Agni! dipping thine arrows in the hymn to point them,
 Pierce to the heart therewith the Yātudhānas, and break their arms uplifted to attack thee.

The hymn is a prayer for the destruction of demons.

1 Stanzas 1—23 are taken, with transpositions and other variations, from R̥gveda X. 87. 1—23, ascribed to the Rishi Pāyū and addressed to Agni Rakshobā, the Slayer of Rākshasas.

2 Demons: Yātudhānas (see I. 7. 1) explained by Śāyana as Rākshasas. Foolish gods' adorers: *mūṛadevān*: according to Śāyana—*mūṛayakṛtān*, 'sporting in destruction,' an epithet of a particular class of demons.

4 The eater of raw flesh: the wolf or other carnivorous wild beast.

- 7 Rescue the captives also, Jātavedas! yea, those whom Yātudhānas' spears have captured.
 Strike down that fiend, blazing before him, Agni!
 Let spotted carrion-eating kites devour him.
- 8 Here tell this forth, O Agni: whosoever is, he himself, or acteth as, a demon,
 Grasp him, O thou most youthful, with thy fuel:
 to the Man-Seer's eye give him as booty.
- 9 With keen glance guard the sacrifice, O Agni: thou Sage, conduct it onward to the Vasus.
 Let not the fiends, O Man-Beholder, harm thee
 burning against the Rākshasas to slay them.
- 10 Look on the fiend, 'mid men, as Man-Beholder:
 rend thou his three extremities in pieces.
 Demolish with thy flame his ribs, O Agni: the
 Yātudhāna's root destroy thou triply.
- 11 Thrice, Agni, let thy noose surround the demon who
 with his falsehood injures holy Order.
 Loud roaring with thy flame, O Jātavedas, fetter
 him in the presence of the singer.
- 12 Agni, what curse the pair this day may utter, what
 rude rough word the worshippers have spoken,

7 I translate the first line in accordance with Prof. Ludwig's suggestion (*Der R̥gveda*, IV. p. 415) that *yātudhānān* stands for *yātudhānānām*. The R̥gveda reading is simpler: 'Tear from the Yātudhāna, Jātavedas! what he hath seized and with his spears hath captured.'

8 To the Man-Seer's eye: the Man-Seer, the Viewer of all Mankind, is Agni himself.

9 To the Vasus: to the Gods to whom the oblations are made. Śāyana explains *vāṇubhyaḥ* by *vāṇubhāmarthāya*: 'to (the acquisition of) riches.'—Wilson.

10 His three extremities: his three heads, according to Śāyana. His head and shoulders, according to Prof. Grassmann. Root: his feet. Triply: used vaguely, to correspond with the three upper extremities.

12 The pair: the married pair; perhaps the sacrificer and his wife. The Rishi prays that every hasty word that may have been uttered by pious people in their anger may be used as a weapon to wound the Yātudhāna.

- Each arrowy taunt sped from the angry spirit,—
pierce to the heart therewith the Yātudhānas.
- 13 With fervent heat exterminate the demons: destroy
the fiends with glow and flame, O Agni.
Destroy with fire the foolish gods' adorers: destroy
the insatiate fiercely-burning creatures.
- 14 May Gods destroy to-day the evil-doer: may uttered
curses turn again and strike him.
Let arrows pierce the liar in his vitals, and Viśva's
net enclose the Yātudhāna.
- 15 The fiend who smears himself with flesh of cattle,
with flesh of horses and of human bodies,
Who steals the milch-cow's milk away, O Agni,—
tear off the heads of such with fiery fury.
- 16 Let the fiends steal the poison of the cattle: may
Aditi cast off the evil-doers.
May the God Savitar give them up to ruin, and be
their share of herbs and plants denied them.
- 17 The cow gives milk each year, O Man-Beholder:
let not the Yātudhāna ever taste it.
Agni, if one should glut him with the biestings,
pierce with thy flame his vitals as he meets thee.
- 18 Agni, from days of old thou slayest demons: never
have Rākshasas in fight o'ercome thee.
Burn up the foolish ones, the flesh-devourers: let
none of them escape thy heavenly arrow.
- 19 Guard us, O Agni, from above and under, protect us
from behind and from before us;
And may thy flames, most fierce and never wasting,
glowing with fervent heat, consume the sinner.

14 *Viśva's net*: the noose of all-pervading Agni.

16 *Steal the poison of the cattle*: if they take the milk and drink it, let it poison them. According to Śāyana: let them drink (the R̥gveda has *pīḥantū*) the poison of the cattle (which is kept in the house), perhaps some poisonous ointment used for external application only.

- 20 From rear, from front, from under, from above us,
Agni, protect us as a sage with wisdom.
Guard to old age thy friend as friend eternal:
O Agni, as immortal, guard us mortals.
- 21 Lend thou the worshipper that eye, O Agni, where-
with thou lookest on the hoof-armed demons.
With light celestial in Atharvan's manner burn up
the fool who ruins truth with falsehood.
- 22 We set thee round us as a fort, victorious Agni!
thee, a sage,
In conquering colour day by day, destroyer of the
treacherous foe.
- 23 With deadly poison strike thou back the treacherous
brood of Rākshasas,
O Agni, with thy sharpened glow, with rays that
flash with points of flame.
- 24 Agni shines far and wide with lofty splendour,
and by his greatness makes all things apparent.
He conquers godless and malign enchantments,
and sharpens both his horns to gore the ogres.
- 25 Thy two unwasting horns, O Jātavedas, keen-pointed-
weapons, sharpened by devotion—
With these transfix the wicked-souled Kim̐din, with
fierce flame, Jātavedas! when he meets thee.
- 26 Bright, radiant, meet to be adored, immortal with
refulgent glow,
Agni drives Rākshasas away.

21 *Hoof-armed*: striking with the hoof. According to Śāyana, 'having nails like hoofs.' *In Atharvan's manner*: like Atharvan the ancient priest who is said to have been the first who obtained fire and offered burnt oblations.

22 This Anuṣṭup stanza is found also in VII. 71.

24 Taken from R̥gveda V. 2. 9.

25 *Kim̐din*: see I. VII. 1.

26 Taken from R̥gveda VII. 15. 10.

HYMN IV.

INDRA and Soma, burn, destroy the demon foe!
Send downward, O ye Bulls, those who add gloom
to gloom.

Annihilate the fools, slay them and burn them up:
chase them away from us, pierce the voracious
fiends.

2 Let sin, Indra and Soma! round the wicked boil, like
as a caldron set amid the flames of fire.

Against the foe of prayer, eater of gory flesh,
the fearful-eyed Kimidin, keep perpetual hate.

3 Indra and Soma, plunge the wicked in the depth,
yea, cast them into darkness that hath no support,
So that not one of them may ever thence return: so
may your wrathful might prevail and conquer them.

4 Indra and Soma, hurl your deadly crushing bolt
down on the wicked fiend from heaven and from
the earth.

Yea, fashion from the big clouds your celestial dart
wherewith ye burn to death the waxing demon
race.

5 Indra and Soma, cast ye downward from the sky
your deadly bolts of stone burning with fiery
flame,

Eternal, scorching darts. Plunge the voracious fiends
within the depth, and let them pass without a
sound.

The hymn consists mainly of a series of imprecations directed against
demons and evil spirits, Rākshasas and Yātudhānas.

1 The whole hymn is taken, with unimportant variants, from Rig-
veda VII. 104, attributed to the famous Rishi Vasishṭha. *Indra and
Soma*: *śad-dōmā*; addressed as a dual deity. *The demon foe*: Rāk-
shasas, fiends, demons, who wander about at night, disturbing sacri-
fices and devout men, ensnaring and even devouring human beings,
and generally hostile to the human race.

1 *Kimidin*: see I. 7. 1.

5 *Without a sound*: so suddenly that they have not time to cry out.

6 Indra and Soma, let this hymn control you both,
even as the girth encompasses two vigorous steeds—

The song of praise which I with wisdom offer you.
Do ye, as Lords of men, animate these my prayers.

7 In your impetuous manner think ye both thereon:
destroy those evil spirits, kill the treacherous fiends.

Indra and Soma, let the wicked have no bliss whose
at any time attacks and injures us.

8 Whoso accuses me with words of falsehood when
I pursue my way with guileless spirit;

May he, the speaker of untruth, be, Indra! like water
which the hollowed hand compresses.

9 Those who destroy, as is their wont, the simple,
and with their evil natures harm the righteous,
May Soma give them over to the serpent, or to the
lap of Nirriti consign them.

10 O Agni, whosoever seeks to injure the essence of our
food, kine, steeds, or bodies,

May he, the adversary, thief, and robber, sink to
destruction, both himself and offspring.

11 May he be swept away, himself and children; may
all the three earths press him down beneath them.

May his fair glory, O ye Gods, be blighted, who in
the day or night would fain destroy us.

12 The prudent finds it easy to distinguish the true and
false: their words oppose each other.

Of these two that which is the true and honest Soma
protects, and brings the false to nothing.

8 *Whoso accuses me*: Vasishṭha himself had been accused of demoni-
cal practices. See note on stanza 13.

9 *To the serpent*: that is, to death by serpents' bites. *Nirriti*:
Destruction, personified.

- 13 Never doth Soma aid and guide the wicked or him
who falsely claims the Warrior's title.
He slays the fiend and him who speaks untruly :
both lie entangled in the noose of Indra.
- 14 As if I worshipped deities of falsehood, or thought
vain thoughts about the Gods, O Agni !
Why art thou angry with us, Jātavedas ? Destruction
fall on those who lie against thee !
- 15 So may I die this day if I have harassed any man's
life, or if I be a demon.
Yea, may he lose all his ten sons together who with
false tongue hath called me Yātudhāna.
- 16 May Indra slay him with a mighty weapon, and let
the vilest of all creatures perish,
The fiend who says that he is pure, who calls me
a demon though devoid of demon nature.
- 17 She too who wanders like an owl at night-time,
hiding her body in her guile and malice,
May she fall downward into endless caverns. May
press-stones with loud ring destroy the demons.

13 *The Warrior's title*: the rank of a Kshatriya or prince of the military order. The first eleven verses 'are considered to be a malediction on the *Rākshasas* by the *Ṛishi*. To account for the change of tone [in 12—16] *Sāyana* gives an unusual version of the legend told in the *Mahābhārata* of king *Kalmāshapāda* being transformed to a *Rākshasa*, and devouring the 100 sons of *Vasishṭha*: here it is said that a *Rākshasa*, having devoured the *Ṛishi's* sons, assumed his shape, and said to him, "I am *Vasishṭha*, thou art the *Rākshasa*;" to which *Vasishṭha* replied by repeating this verse [stanza 12] declaratory of his discriminating between truth and falsehood.'—Wilson.

*The verses may, as Professor Max Müller supposes, have arisen out of *Vasishṭha's* contest with *Viśvāmitra*, and it may have been the latter personage who brought those charges of heresy, and of murderous and demoniacal character against his rival.'—Muir, O. S. Texts, I. p. 327.

17 Here the malediction on evil spirits in general is resumed and continued to the end of the hymn. *She too*: the *Rākshasi* or female fiend.

- 18 Spread out, ye Maruts, search among the people :
seize ye and grind the *Rākshasas* to pieces,
Who fly abroad, transformed to birds, at night-time,
and sully and pollute our holy worship.
- 19 Hurl down from heaven thy bolt of stone, O Indra :
sharpen it, Maghavan, made keen by Soma.
Forward, behind, and from above and under, smite
down the demons with thy rocky weapon.
- 20 They fly, the demon dogs, and, bent on mischief,
fain would they harm indomitable Indra.
Śakra makes sharp his weapon for the wicked :
now let him cast his bolt at fiendish wizards.
- 21 Indra hath ever been the fiends' destroyer who spoil
oblations of the Gods' invocers.
Yea, Śakra, like an axe that splits the timber, assails
and smashes them like earthen vessels.
- 22 Destroy the fiend shaped like an owl or owlet,
destroy him in the form of dog or cuckoo.
Destroy him shaped as eagle or as vulture : as with-
a stone, O Indra, crush the demon.
- 23 Let not the fiend of witchcraft-workers reach us :
may Dawn drive off the couples of *Kimidina*.
Earth keep us safe from earthly woe and trouble !
From grief that comes from heaven Mid-air
preserve us !
- 24 Indra destroy the demon, male and female, joying
and triumphing in arts of magic !
Let the fools' gods with bent necks fall and perish,
and see no more the Sun when he arises.
- 25 Look, each one, hither, look around! Indra and
Soma, watch ye well.
Cast forth your weapon at the fiends : against the
sorcerers hurl your bolt.

HYMN V.

- UPON the strong is bound the strong, this magic cord,
this Amulet,
Potent, foe-slayer, served by valiant heroes, happy
and fortunate defence.
- 2 This Charm, foe-slayer, served by many heroes, strong,
powerful, victorious, and mighty, goes bravely
forth to meet and ruin witchcraft.
- 3 With this same Amulet wise Indra routed the
Asuras, with this he slaughtered Vritra,
With this he won this pair, both Earth and Heaven,
and made the sky's four regions his possession.
- 4 May this encircling magic cord, this Amulet of
Sraktya wood,
Mighty, subduing enemies, keep us secure on every
side.
- 5 This Agni hath declared, Soma declared it, Brihas-
pati, and Savitar, and Indra.
So may these Gods whom I have set before me
oppose with saving charms and banish witchcraft.
- 6 Whoever for his armour takes an amulet of the
Sraktya tree,
Like the Sun risen up to heaven, quells witchcraft
with superior might.
- 7 With Amulet of Sraktya wood, as with a thoughtful
Rishi's aid,
In every fight have I prevailed; I smite the foes and
Rakshasas.

The hymn is a charm to accompany investiture with an Amulet of Sraktya wood.

1 *Upon the strong*: the man who is to be invested being a Kahatriya, or man of the military and princely order.

3 *Routed the Asuras*: cf. IX. 2. 17. In the R̥gveda Indra is armed only with thunderbolt, arrows, and hook.

4 *Sraktya wood*: wood of the Sraktya tree. See II. 11. 2.

- 8 All witchcraft of Angirases, all witchcraft wrought
by Asuras,
All witchcraft self-originate, and all that others have
prepared,
May these depart to both remotest spaces, past
ninety ample water-floods.
- 9 May the Gods bind the Charm on him for armour,
Indra, and Vishnu, Savitar, Rudra, Agni,
Prajāpati, sublimest Parameshthin, Virāj, Vaiṣvānara,
and all the Rishis.
- 10 Thou art the chief of all the plants, even as a bull
among the beasts,
A tiger of the beasts of prey. Him whom we sought
for have we found, him lying near in wait for us.
- 11 A tiger verily is he, he is a lion, and a bull,
Subduer of his foes is he, the man who wears this
Amulet.
- 12 No mortal beings slay him, no Gandharvas, no
Apsarases;
O'er all the regions he is king, the man who wears
this Amulet.

8 *Angirases*: magical powers were ascribed to this ancient family of Rishis as Solomon was regarded by the Jewish Rabbis as the great master of all arts of enchantment. *Both remotest spaces*: places beyond the limits of heaven and earth. Cf. VI. 75. 3. *Ninety ample water-floods*: or, literally, navigable streams, the waters of the ocean of air. 'Far over ninety spacious floods thy thunderbolts were cast abroad' (R. V. I. 80. 8): 'Casting them forth beyond the ninety rivers, thou dravest down into the pit the godless' (R. V. I. 121. 13). In other places (R. V. I. 32. 14; X. 104. 8) ninety-nine rivers of the air are spoken of, both numbers being used indefinitely.

9 *Parameshthin*: standing in the highest place, supreme; here an epithet of Prajāpati, the Lord of Life, the Creator. *Virāj*: a divine being, evolved by speculation, identified with Purusha, Prajāpati, Agni, and, later, Vishnu. See VIII. 10. 1, note.

10 *Thou*: the Sraktya tree of whose wood the amulet is made.

14. Kasyapa formed and fashioned thee, Kasyapa raised and sent thee forth.
 Indra wore thee, and, wearing thee, won in the wrestling-match with man.
 The Amulet of boundless might the Gods have made a coat of mail.
15. Whoever would destroy thee with Diksha-rites, sacrifices, spells,
 Meet him and smite him, Indra! with thy hundred-knotted thunderbolt.
16. Verily let this Amulet, circular, potent, conquering, Happy and fortunate defence, preserve thy children and thy wealth.
17. Brave Indra, set before us light, peace and security from below,
 Peace and security from above, peace and security from behind.
18. My coat of mail is Heaven and Earth, my coat of mail is Day and Sun:
 A coat of mail may Indra and Agni and Dhatar grant to me.
19. Not all the Gods may pierce, all leagued together, the vast strong shield which Indra gives, and Agni.
 May that great shield on all sides guard my body, that to full old my life may be extended.
20. Let the Gods' Charm be bound on me to keep me safe from every ill.
 Come ye and enter all within this pillar, the safeguard of the body, thrice-defended.

14. *Kasyapa*: cf. I. 14. 4, and II. 33. 7.

15. *Diksha-rites*: religious observances designed to consecrate a person for some special purpose.

16. Addressed to the recipient of the amulet.

19. This and the following stanza are spoken by the recipient of the charm.

21. In this let Indra lay a store of valour: approach ye Gods, and enter it together,
 For his long life, to last a hundred autumns, that to full age his days may be extended.
22. Lord of the clan who brings us bliss, fiend-slayer, queller of the foe,
 May he, the conqueror, ne'er subdued, may Indra bind the Charm on thee,
 Bull, Soma-drinker, he who gives us peace.
 May he protect thee round about, by night and day on every side.

HYMN VI.

- Let neither fiend of evil name, *Aliṅga*, *Vatsapa*, desire
 Thy pair of husband-woers which thy mother cleansed when thou wast born.
2. *Palāla*, *Anupalāla*, *Ṣarku*, *Koka*, *Malimlucha*, *Palijaka*,
*Vavrivāsa*s and *Āśresha*, *Ṛikshagrīva* and *Pramilin*.
3. Approach not, come not hitherward: creep not thou in between her thighs.

21. *This pillar*: this protective amulet.

22. Portions of this stanza are taken from *Rigveda* X. 152. 2.

The hymn is an incantation designed to exorcise various evil spirits who beset women.

1. *Aliṅga*: the meaning of this demon's name is unknown. *Vatsapa*: meaning, probably, as Prof. Weber suggests, 'drinking like a calf,' the name of a demon who robs the young mother of her milk. *Husband-woers*: the dainties which attract the future husband; the breasts. *Cleansed*: squeezed dry.

2. The meaning of some of these demons' names is obscure; and where the meaning is obvious as in the case of *Palāla* (Straw), *Malimlucha* (Robber), *Koka* (Wolf), *Ṛikshagrīva* (Bear-necked), the special suitability of the name is not apparent. They stand in the accusative case, and must be governed by some verb as 'I banish,' understood.

- I set, to guard her, Baja, that which chases him of evil name.
- 4 Durnāmā and Sunāmā both are eager to converse with her.
We drive away Arāyas : let Sunāmā seek the women-folk.
- 5 The black and hairy Asura, and Stambaja and Tunḍika,
Arāyas from this girl we drive, from bosom, waist, and parts below.
- 6 Sniffer, and Feeler, him who eats raw flesh, and him who licks his lips,
Arāyas with the tails of dogs, the yellow Baja hath destroyed.
- 7 Whoever, in thy brother's shape or father's comes to thee in sleep,—
Let Baja rout and chase them like eunuchs with woman's head-dress on.
- 8 Whoever steals to thee asleep or thinks to harm thee when awake,—
These hath it banished, as the Sun travelling round drives shade away.

3 *Baja* : apparently some strong-smelling herb (see stanza 10), by whose scent the demon is chased away as was Asmodeus by 'the fishy fume, That drove him, though enamoured, from the spouse Of Tobit's son' (Paradise Lost, IV. 168). See Apocrypha. Tobit, VIII. 3.

4 *Durnāmā* and *Sunāmā* : Ill-named and Well-named. The latter is apparently a good genius who protects women, whereas the former injures them. *Arāyas* : a class of malevolent spirits, the female fiends being called *Arāyās*. See I. 28. 4.

5 *Stambaja* : growing in a clump or bush, or in a pillar. *Tunḍika* : furnished with a snout.

6 *Him who licks his lips* : *veritām* ; so *Vileḡḡi*, Licker, is the name of a sorcerer, witch, or female fiend in I. 18. 4.

8 *These hath it banished* : the purpose of the charm being regarded as already effected.

- 9 Whoever causeth her to lose her child or bear untimely fruit,—
Destroy him, O thou Plant, destroy the slippery fiend who lusts for her.
- 10 Those who at evening, with the bray of asses, dance around the house, Kukshilas, and Kusḍlas, and Kakubhas, Srimas, Karumas,
These with thine odour, O thou Plant, drive far away to every side.
- 11 Kukundhas and Kukṛabhas who dress themselves in hides and skins,
Who dance about like eunuchs, who raise a wild clamour in the wood, all these we banish far away.
- 12 All those who cannot bear the Sun who warms us yonder from the sky,
Arāyas with the smell of goats, malodorous, with bloody mouths, the Makakas we drive afar.
- 13 All those who on their shoulders bear a head of monstrous magnitude,
Who pierce the women's loins with pain,—those demons, Indra ! drive away !
- 14 Those, bearing horns upon their hands, who first of all approach the brides ;
Standing in ovens, laughing loud, those who in bushes flash forth light, all these we banish hence away.
- 15 Those who have retroverted toes, and heels and faces in the front,

10 *Kukshilas* : big-bellied fiends. *Kusḍlas* : the meaning is uncertain. *Kakubhas* : humpbacks. *Srimas* : the meaning is unknown. *Karumas* : dissonant.

11 *Kukundhas* : the meaning is unknown. *Kukṛabhas* : perhaps, howlers.

12 *Makakas* : the meaning is unknown.

- Khalajas Sakadhūmajas, Urūṇḍas, all the Matmajas, impotent Kumbhamushkas, these,
Drive thou, O Brahmanaspati, far from this girl with vigilance.
- 16 Sightless and with distorted eyes, impotent, womanless be they.
O Healing Plant, cast each away who, not her husband, would approach this woman wedded to her lord.
- 17 The Bristly-haired, the Maniac-haired, the Biter, and the Groper-fiend,
The Creeper-near, the Copper-hued, the Snouty, and the Sālūḍa,
With foot and heel kick over, as a hasty cow her milking-pan.
- 18 If one should touch thy coming babe or kill thine infant newly born,
The yellow Plant with mighty bow shall pierce him even to the heart.
- 19 Those who kill infants unawares, and near the new-made mothers lie,—
Let Piṅga chase the amorous Gandharvas as wind chases cloud.
- 20 Let it maintain the genial seed : let the laid embryo rest secure.
Let both strong Healers, to be worn within the girdle, guard the babe.

15 *Khalajas*: produced on threshing-floors. *Sakadhūmajas*: produced from the smoke of cow-dung. *Kumbhamushkas*: urois similes testiculos habentes. The meaning of *Urūṇḍas* and *Matmajas* is unknown, and that of *ayastēvas* (impotent) is uncertain.

19 *Piṅga*: yellow; another name of *Baja*. *Amorous Gandharvas*: See IV. 37. 11.

20 *It*: *Baja*. *Both strong Healers*: *Piṅga* and *Baja* regarded as two separate plants.

- 21 From the Kimidin, for thy lord and children, Piṅga shield thee well,
From Sāyaka, and Nagnaka, Tangalva, and Pavīnasa.
- 22 From the five-footed, fingerless, from the four-eyed, the double-faced,
From the Close-creeper, from the Worm, from the Quick-roller guard her well.
- 23 Those who eat flesh uncooked, and those who eat the bleeding flesh of men,
Feeders on babes unborn, long-haired, far from this place we banish these.
- 24 Shy slinkers from the Sun, as slinks a woman from her husband's sire,—
Deep down into the heart of these let *Baja* and let *Piṅga* pierce.
- 25 *Piṅga*, preserve the babe at birth, make not the boy a female child.
Let not Egg-eaters mar the germs : drive the Kimidins far away.
- 26 Sterility, and infants' death, and weeping that announce woe,—
Dear! lay them on the fiend as thou wouldst pluck a garland from a tree.

21 *Nagnaka*: naked. *Pavīnasa*: having a nose like a spear-head. The meanings of *Sāyaka* and *Tangalva* are unknown.

24 *As slinks a woman from her husband's sire*: the timid reverence of a daughter-in-law for her father-in-law was proverbial. See Zimmer, Altindisches Leben, p. 327.

25 *Egg-eaters*: fiends who devour the unborn babe. Cf. II. 25. 4.

26 *Dear*/: the plant *Baja* is addressed.

The belief in Incubi was common among the Jews and the Latins. "Such pretty pranks," says Burton, "can love play with birds, fishes, beasts, and if all be certain that is credibly reported, with the spirits of the air, and devils of hell themselves, who are as much enamoured and dote (if I may use that word) as any other creatures whatsoever. For if those stories be true that are written of incubus and succubus, of nymphs, lascivious fauns, satyrs, and those heathen gods which were

HYMN VII.

- THE tawny-coloured, and the pale, the variegated,
and the red,
The dusky-tinted, and the black,—all Plants we sum-
mon hitherward.
- 2 This man let them deliver from Consumption which
the Gods have sent.
The father of these Herbs was Heaven, their mother
Earth, the Sea their root.
- 3 The Waters are the best, and heavenly Plants :
From every limb of thine have they removed Con-
sumption caused by sin.
- 4 I speak to Healing Herbs spreading, and bushy, to
creepers, and to those whose sheath is single,
I call for thee the fibrous and the reed-like, and
branching Plants, dear to the Visve Devas, power-
ful, giving life to men.
- 5 The conquering strength, the power and might which
ye, victorious Plants, possess,
Therewith deliver this man here from this Consump-
tion, O ye Plants : so I prepare the remedy.
- 6 The living Plant that giveth life, that driveth malady
away,

devils, those lascivious Telchines, of whom the Platonists tell so many fables ; or those familiar meetings in our days, and company of witches and devils, there is some probability for it.—Anatomy of Melancholy, Part 3, Sect. 2, Memb. I. Suba. I. Prof. Weber refers to the Incubones of the Romans (Preller, Roman Mythology, p. 337), and to the German Alpdrücken and Teufelsbuhlschaft.

The hymn has been translated, with an exhaustive commentary, by Weber, Indische Studien, V. pp. 252—261, and, without commentary, by Ludwig, Der Rigveda, III. pp. 523—525.

The hymn, which extols the excellence of medicinal herbs, is an incantation designed to restore a sick man to health.

2 The Sea : the ocean of the air,

- Arundhatti, the rescuer, strengthening, rich in sweets
I call, to free this man from scath and harm.
- 7 Hitherward let the sapient come, the friendly sharers
of my speech,
That we may give this man relief and raise him from
his evil plight.
- 8 Germ of the Waters, Agni's food, Plants ever grow-
ing fresh and new,
Sure, healing, bearing thousand names, let them be
all collected here.
- 9 Let Plants whose soul is water, girt with Avakās,
piercing with their sharp horns expel the malady.
- 10 Strong, antidotes of poison, those releasers, free from
Varuṇa,
And those that drive away Catarrh, and those that
frustrate magic arts, let all those Plants come
hitherward.
- 11 Let purchased Plants of mightier power, Plants that
are praised for excellence,
Here in this village safely keep cattle and horses,
man and beast.
- 12 Sweet is their root, sweet are these Plants' top
branches, sweet also is their intermediate portion ;
Sweet is their foliage, and sweet their blossom, com-
bined with sweetness is their taste of Amrit : food,
fatness let them yield, with kine preceding.

6 *Arundhatti* : a creeping plant used in medicine ; called also *Silāchl*. See IV. 12. 1 ; V. 5 ; VI. 59. 1.

7 *The sapient* : the plants which understand the cure of disease.

9 *Avakās* : *Avakā* is a grassy plant growing in marshy land (*Blyza Oetandra*). See IV. 37. 8.

10 *Free from Varuṇa* : independent of his power, and able to ward off the diseases which he sends. *Catarrh* : *balśak* ; the exact nature of the disease is somewhat uncertain. See IV. 9. 8.

- 13 These Plants that grow upon the earth, whate'er
their number and their size,—
Let these with all their thousand leaves free me from
Death and misery.
- 14 May the Plants' Tiger-amulet, protective, guardian
from the curse,
Beat off the brood of demons, drive all maladies afar
from us.
- 15 Before the gathered Plants they fly and scatter, as
though a lion's roar or fire dismayed them.
Expelled by Plants, let men's and kine's Consumption
pass from us to the navigable rivers.
- 16 Emancipated from the sway of Agni, of Vaisvânara,
go, covering the earth, ye Plants whose ruler is
Vanaspati.
- 17 May these be pleasant to our heart, auspicious, rich
in store of milk,
These Plants of the Angirases which grow on moun-
tains and on plains.
- 18 The Plants I know myself, the plants that with mine
eye I look upon,
Plants yet unknown, and those we know, wherein we
find that power is stored,
- 19 Let all the congregated Plants attend and mark mine
utterance,
That we may rescue this man here and save him from
severe distress.
- 20 Asvattha, Darbha, King of Plants, is Soma, death-
less sacrifice :
Barley and Rice are healing balms, the sons of
Heaven who never die.

14 *Tiger-amulet*: an exceedingly potent charm.

16 *Vanaspati*: lord of the wood; here the Soma Plant.

20 *Asvattha*: *Ficus Religiosa*; the Sacred Fig-tree. *Darbha*: Sacri-
ficial Grass. See VI. 13. 1.

- 21 Lift yourselves up, ye Healing Plants, loud is the
thunder's crash and roar
When with full flow Parjanya, ye Children of Pṛiṇi !
blesseth you.
- 22 We give the essence of that stream of nectar to this
man to drink :
[So I prepare a remedy that he may live a hundred]
years.
- 23 Well doth the wild boar know a Plant, the mungoose
knows the Healing Herb.
I call, to aid this man, the Plants which Serpents
and Gandharvas know.
- 24 Plants of Angirases which hawks, celestial Plants
which eagles know ;
Plants known to swans and lesser fowl, Plants known
to all the birds that fly,
Plants that are known to sylvan beasts,—I call them
all to aid this man.
- 25 The multitude of herbs whereon the Cows whom none
may slaughter feed, all that are food for goats and
sheep,
So many Plants, brought hitherward, give shelter
and defence to thee!
- 26 Hitherward unto thee I bring the Plants that cure
all maladies,
All Plants wherein physicians have discovered
health-bestowing power.
- 27 Let Plants with flower and Plants with bud, the
fruitful and the fruitless, all,
Like children of one mother, yield their stores for
this man's perfect health.

21 *Pṛiṇi*: here meaning Earth, the mother of plants. *Parjanya*:
the deity of the rain-cloud. See I. 2. 1.

23 *Wild boar*: cf. II. 27. 2, and V. 14. 1. Wild pigs are extraordi-
narily quick at discovering and unearthing potatoes and all sorts of
edible roots. *The mungoose*: cf. VI. 132. 5.

- 23 From the Five-arrowed, from the Ten-arrowed have
I delivered thee,
Freed thee from Yama's fetter and from all offence
against the Gods.

HYMN VIII.

- INDRA the Shaker shake them up, brave, hero, fort-
demolisher,
That into thousand fragments we may strike the
armies of our foes!
- 2 Let Pâtirajju with her breath corrupt and putrefy
that host,
And terror smite our foemen's heart when fire and
smoke are seen afar.
- 3 Aśvattha, rend those men; do thou devour them
quickly, Khadira!
Like reeds let them be broken through, down-smit-
ten by a lifted rush.
- 4 Let Parushāhva make them reeds, and let the bul-
rush strike them down;
Bound in a mighty net let them break quickly like an
arrow's shaft.

23 *Five-arrowed*: this and *Ten-arrowed* appear to be fanciful epithets
of fever or other severe disease personified.

With this hymn may be compared Rigveda X. 97, Praise of Herba.
Translated by Ludwig, *Der Rigveda*, III. p. 504.

The hymn consists of a series of imprecations directed against a
hostile army.

2 *Pâtirajju*: some unidentifiable malodorous plant. According to
Prof. Ludwig, a species of serpent.

3 *Rend*: the *Aśvattha* or *Ficus Religiosa* is called *Burster* or *Ren-*
der because it splits asunder the wood, masonry, or stone in whose
crevices its seed has germinated and grown. See III. 6. 2, 3. *Devour*
them . . . *Khadira*!; *khāḍā khadira*; a play upon the words. The
Khadira is the *Acacia Catechu*, a tree with solid hard wood.

4 *Parushāhva*: a kind of reed or rush. *Reeds*: weak and fragile as
reeds. Prof. Ludwig translates differently: 'dieser rauhen feinde
schlachtruf mache er heiser.'—*Der Rigveda*, III. p. 527.

- 5 Air was the net; the poles thereof were the great
quarters of the sky:
Śakra therewith enveloped and cast on the ground
the Dasyus' host.
- 6 Verily mighty is the net of mighty Śakra rich in
wealth:
Therewith press all the foemen down so that not one
of them escape!
- 7 Great is thy net, brave Indra, thine the mighty,
match for a thousand, Lord of Hundred Powers!
Holding them, with his host, therewith hath Indra
slaughtered Dasyus a hundred, thousand, myriad,
hundred millions.
- 8 This world so mighty was the net of Śakra, of the
Mighty One:
With this, the net of Indra, I envelop all those men
with gloom.
- 9 Great weakness and misfortune, pain which words
can never charm away,
Languor, fatigue, bewilderment, with these I compass
all the foes.
- 10 I give those foemen up to Death: bound in the bonds,
of Death are they.
I bind and carry them away to meet Death's wicked
messengers.
- 11 Bear them away, Death's messengers! envoys of
Yama! bind them fast.
More than a thousand be their slain: the club of
Bhava pierce them through!

5 *Śakra*: the powerful Indra. *The Dasyus' host*: demons who
fought against the Gods.

8 *Net of Indra*: *indrajāla* is, in the *Mahābhārata*, the name of a
wonderful weapon wielded by the hero Arjuna, and in later Sanskrit
means incantation, magic, trickery, and delusion in general.

11 *Bhava*: see note on IV. 28. 1.

- 12 Forth go the Sādhyas in their might bearing one net-pole raised aloft.
One pole the Rudras carry, one the Vasus, and the Ādityas one.
- 13 The Visve Devas from above shall come depressing it with might,
And in the midst the Angirases, slaying the mighty host, shall go.
- 14 Trees of the forest, trees that bear flower and fruit, and herbs and plants,
Quadruped, biped send I forth that they may strike this army dead.
- 15 Gandharvas, and Apsarases, Gods, Serpents, Fathers, Holy Men,
Seen and unseen, I send them forth that they may strike this army dead.
- 16 Here spread are snares of Death wherefrom thou, once within them, ne'er art freed :
Full many a thousand of the host yonder this horn shall smite and slay.
- 17 The Gharma hath been warmed with fire : this Homa slays a thousand men.
Let Bhava, Priṣṇibāhu, and Śarva destroy that armament.
- 18 Their portion be the fire of Death, hunger, exhaustion, slaughter, fear.

12 *Sādhyas* : see VII. 5. 1.

15 *Seen and unseen* : 'According to the Mahābhārata, Sabhāparvan, 461, there are seven groups of Pitris or Fathers, four embodied (*mūrt-simantāḥ*) and three bodiless (*āśartrigaḥ*).—Muir, O. S. Texts, V. p. 296.

16 *Horn* : the symbol of power.

17 *Gharma* : the libation of hot milk offered especially to the Agvins. *Homa* : an oblation poured into the fire ; a burnt-offering. *Priṣṇibāhu* : having speckled arms ; the name of a mythical being, not mentioned elsewhere. *Śarva* : see note on IV. 28. 1.

- With your entangling snares and nets, Śarva and Indra ! slay that host.
- 19 Fly, conquered, in alarm, ye foes, run driven by the spell away !
Let not one man escape of those when routed by Brihaspati.
- 20 Down fall their weapons on the ground : no strength be theirs to point a shaft :
Then in their dreadful terror let their arrows wound their vital parts.
- 21 Let Heaven and Earth roar out in wrath against them, and Air with all the Deities in concert.
Let them not find a surety or a refuge, but torn away go down to Death together.
- 22 The mules of the Gods' car are heaven's four quarters ;
their hooves are sacred cakes, the air its body.
Its sides are Heaven and Earth, its reins the Seasons,
Voice is its hood, its grooms are sky's mid-regions.
- 23 Year is the car, Full Year the seat for driving, Virāj the pole, the chariot's front is Agni, Indra the warrior, and the Moon the driver.
- 24 Hence conquer, conquer, Hail ! be thou the victor !
Let these be conquerors and those be conquered.
Good luck to these, ill luck to those men yonder !
With the dark-blue-and-red our foes I cover.

21 The second line occurs also in VI. 32. 2.

22 *Voice* : or Vāk ; see IV. 1. 2.

23 *Virāj* : or Virāt ; a mystical being, evolved by speculation. See VIII. 10. 1, note.

24 *With the dark-blue-and-red* : that is, with two strings or threads of these colours which are to be used in the incantation. See Kauṣika-Sūtra, XVI. 19.

HYMN IX.

- WHENCE were these two produced? which was that region? From what world, from which earth had they their being?
- Calves of Virāj, these two arose from water. I ask thee of these twain, who was their milker.
- 2 He who prepared a threefold home, and lying there made the water bellow through his greatness, Calf of Virāj, giving each wish fulfilment, made bodies for himself far off, in secret.
- 3 Which are the three, the mighty three, whereof the fourth divides the voice,
This may the Brahman know by prayer and fervour, whereto belongs the one, whereto the other.
- 4 Out of the Bṛihat as the sixth five Sāmāns have been fashioned forth:
From Bṛihati was Bṛihat formed: whence was the Bṛihati composed?

The hymn, which is a kind of Brahmodyam (see note at the end of V. 1), consists of a series of purposely enigmatical questions and dark answers on cosmogonical, ritual, and metrical doctrine. It is obscure throughout, and in many parts I find it absolutely unintelligible.

1 *These two*: perhaps the Sun and Lightning. *Virāj*: a mysterious Divine Being or Abstraction, evolved by speculation, endowed with creative and other miraculous powers, and the subject of many fanciful allegories. See the following hymn.

2 *Threefold home*: heaven, firmament, and earth, wherein Agni dwells as Sun, lightning, and fire.

3 *The mighty three*: or, the three Bṛihats; a mystical power is represented as residing in the metres which are regarded as divine beings.

4 *Bṛihat*: the name of various Sāmāns or chanted songs in the Bṛihati metre which consists of thirty-six syllables in four Pādas, 8+8+12+8.

- 5 On measure Bṛihati is based, and measure on the measurer:
From magic might came magic might, from magic might came Mātali.
- 6 Vaiṣvānara's image is the sky above us, so far as Agni forced both spheres asunder.
Thence from that region as the sixth come praise-songs, and every sixth day hence again go upward.
- 7 We, Kasyapa! six present Rishis, ask thee—for thou hast proved things tried and meet for trial—
They call Virāj the father of Devotion: tell her to us thy friends in all her figures.
- 8 She whom, advancing, sacrifices follow, and when she takes her station stand beside her,
By whose control and hest the spirit moveth, she is Virāj, in highest heaven, O Rishis.
- 9 Breathless, she moves by breath of living creatures.
Svarāj precedes, Virāj comes closely after.
Some men behold her not, and some behold her,
Virāj meet-shaped, who thinks of all existence.

5 *Mātali*: the name of a divine being associated with Yama and the Fathers. But the meaning here is uncertain, the name being, perhaps, introduced with punning reference to the *mā* in *mātrīdyā*, measure, *mātr*, measurer, in the preceding, and *māyā*, *māyādyā*, magic power, in the same line, and intended, as Ludwig suggests, to signify *mātr*, a measurer.

6 *Every sixth day*: in ceremonies performed on each sixth day of the lunar fortnight.

7 *Kasyapa*: the celebrated Rishi of the Rigveda. See Index of Names, Etc. *Father* . . . *her*: Virāj, or Virāṭ, appears sometimes as a male being, identified with Puruṣa, Prajāpati, and Agni, sometimes as a female, the daughter of one of these deities. See the following hymn.

9 *Svarāj*: or Svarāṭ, self-luminous; the Supreme Being.

10. Who hath perceived Virāj's duplication, perceived her seasons and her rule and practice?
Who knows her steps, how oft, how far extended, who knows her home and number of her dawnsings?
11. She here who first of all sent forth her lustre moves onward resting on these lower creatures.
Exalted power and might are stored within her: the woman hath prevailed, the new-come mother.
12. Both Dawns on wings of song, with rich adornment, move on together to their common dwelling.
Sārya's two wives, unwasting, most prolific, knowing their way, move, rich in light, together.
13. The three have passed along the path of Order—three warm libations have regarded offspring—
One quickens progeny, one strengthens vigour, and one protects the kingdom of the pious.
14. She who was fourth was made by Agni, Soma, and Rishis as they formed both halves of worship,
Gāyatri, Trishṭup, Jagati, Anuṣṭup, Brihadarkī lightening the sacrificer.
15. Five milkings answer to the fivefold dawning, five seasons to the cow who bears five titles.
The five sky-regions made fifteen in number, one head have these to one sole world directed.
16. Six Elements arose, first-born of Order: the six-day time is carried by six Sāmāns.

12 *Both Dawns*: Morning and her sister Night.

13 *The three*: Dawn, Sunlight, and Night.

14 *Brihadarkī*: containing or forming the great or best hymn of praise. *Lightening*: winning the light of heaven for.

15 *Five seasons*: instead of the more usual six; the Dewy and the Cold seasons being counted together as one. *Made fifteen*: by the addition of intermediate spaces, or multiplication by three.

16 *Six elements*: earth, air, fire, water, ether, and the subtle element. *Both broad ones*: heaven and earth, each of which is regarded as threefold.

- Six-yoked the plough is, as each trace is numbered: they call both broad ones six; six, Earth and Heaven.
17. They call the cold months six, and six the hot ones.
Which, tell us, of the seasons is redundant?
Seven sages, eagles, have sat down together: seven metres match the seven Consecrations.
18. Seven are the Homas, seven the logs for burning, seven are the streams of mead, and seven the seasons.
Into the world have come seven streams of butter: those we have heard of as the Seven Vultures.
19. Seven metres, by four syllables increasing, each of the seven founded upon another—
How are the hymns of praise on these supported; and how are these imposed upon the praise-songs?
20. How hath the Gāyatri filled out three triads? On the fifteen how is the Trishṭup moulded,
Jagati fashioned on the three-and-thirty? How is Anuṣṭup formed? how Ekaviṃśa?

17 *Seven sages*: the Seven Rishis. See V. 17. 6. *Seven metres*: the seven generic metres of the Veda. *Consecrations*: *dīkṣās*; solemn initiatory or preparatory ceremonies.

18 *Homas*: oblations of clarified butter poured into the fire. *Seven Vultures*: this literal translation is unintelligible. Professor Ludwig suggests that the meaning is: as (men) eager after everything that is sevenfold; or wishing to turn all things into sevens.

20 *Triads*: or triplets. 'The Sāman consists of two verses only, it is first to be made to consist of three by repetition of some part of the two principal verses before it can be used as a chant at a Soma sacrifice. After a triplet of verses has been thus obtained, it is to be chanted in three turns, each turn containing in three subdivisions a certain number of repetitions.' Haug, *Aitareya Brāhmaṇa*, Translation, Book III. 2. 17, note. These questions on the formation of the metres are not easily explained or answered, nor are they of any general importance. *Ekaviṃśa*: a Stoma or hymn consisting of twenty-one parts.

- 21 Eight Elements sprang up, first born of Order: the Priests divine are eight in number, Indra! Eight are the wombs of Aditi, eight her children: for the eighth night is the libation destined.
- 22 So planning bliss for you have I come hither to win your friendship: kind am I, and gracious. Born from one source, propitious is your wisdom: knowing full well to all of you it cometh.
- 23 To Indra eight, to Yama six, seven to the Rishis, seven to each: The number five accompanies waters and men and healing herbs.
- 24 The Heifer, all his own, poured forth for Indra control and milk at her first time of milking; And he then satisfied the four divisions, the Gods and men and Asuras and Rishis.
- 25 Who is the Cow? Who is the Single Rishi? What is the law, what are the benedictions? What on the earth is the one only Spirit? Which of the number is the Single Season?

21 *Eight elements*: apparently the six of stanza 16 with Intellect and Mind added. *Eight her children*: the Adityas or sons of Aditi (see I. 9. 1, note) are in the Rigveda (IX. 114. 3) said to be seven. In the period of the Brâhmanas they were twelve, as representing the sun in the twelve months of the year. *Eighth night*: the Ashtami or eighth lunar day in each half-month.

22 *I*: Virâj may be meant.

23 *Waters*: with reference to the five rivers of the Panjâb. *Men*: referring to the Five Nations, or Races of Âryana.

24 *The Heifer*: perhaps the rain-cloud, the milk being the rain, and control the power which Indra derives from the sacrifices which the fertilizing rain enables men to offer to him.

25 *The Single Rishi*: meaning the first or chief sage. *Single Spirit*: *gatahm*, here rendered by spirit, means a living supernatural being deserving worship. Professor Ludwig here and elsewhere renders the word by Fest, feast or festival. *The Single Season*: the intercalary month. These questions of the Rishis and Kasyapa's replies are unintelligible. The hymn has been translated by Ludwig, *Der Rigveda*, III. p. 439.

- 26 One is the Cow, one is the Single Spirit, one is the law, single are benedictions. The Spirit dwelling on the earth is single: the Single Season never is transcended.

HYMN X.

- VIRÂJ at first was This. At birth all feared her: the thought, She will become this All, struck terror.
- 2 She rose, the Gârhapatya fire she entered. He who knows this becomes lord of a household, performer of domestic sacrifices.
- 3 She mounted up, the Eastward fire she entered. He who knows this becomes the Gods' beloved, and to his call they come when he invokes them.
- 4 She mounted up, the Southward fire she entered. He who knows this becomes a fit performer of sacrifice, meet for honour, shelter-giver.
- 5 She mounted up, she entered the Assembly. He who knows this becomes polite and courtly, and people come as guests to his assembly.

The hymn is a glorification of the mystical abstraction Virâj.

1 *Virâj*: in Rigveda X. 90. 5. Virâj is said to have been born from Purusha (the Primeval Male from whom the universe was evolved). In A. V. IX. 2. 5, she is identified with Vâk, the Word, and, in IX. 10. 24, with Vâk, Air, Earth, Prajâpati the Creator, with Death, and the Regent of the Sâdhyas. In XI. 4. 12 she is identified with Prâpa or Vital Spirit. Virâj is also the personified forty-syllable metre of that name to which miraculous powers were attributed. In some Vedic passages *virâj* is an epithet (radiant, splendid) applied to Indra, Prajâpati, and Parameshthin the Supreme. See Muir, O. S. Texts, V, pp. 369, 370. *This*: the universe.

2 *The Gârhapatya fire she entered*: here Virâj is a mysterious divine influence completing the sanctity and efficacy of the western sacred fire which it is the householder's privilege and duty to maintain.

5 *The Assembly*: of the people of the village or hamlet.

- 6 She mounted up, she passed within the meeting. He who knows this becomes fit for the meeting, and to his hall of meeting come the people.
- 7 She mounted up, she entered Consultation. Whoso knows this is fit to be consulted, and to his consultation come the people.
- 8 She mounted up, and, into four divided, she took her station in the air's mid-region.
- 9 Of her the Gods and men said, This she knoweth. That we may both have life let us invoke her.
- 10 Thus did they cry to her :
- 11 Come, Strength ! come, Food ! come, Charmer ! come, Free-giver !
- 12 Her calf, her well-beloved calf, was Indra : Gâyatri was her rope, the cloud her udder.
- 13 Two teats she had, Rathantara and Brihat, two, Yajñâyajñiya and Vâmadevya.
- 14 With the Rathantara the Gods milked from her the Plants, and all the wide expanse with Brihat.

6 *The meeting* : of the people of the district. On *sabha*, assembly, and *adiviti*, meeting or congress, see Zimmer, *Altindisches Leben*, pp. 172—175.

11 *Food* : *svadhâ* ; 'But *svadhâ* means also food, lit. one's own portion, the sacrificial portion due to each god, and lastly, food in general.'—Max Müller, *Vedic Hymns*, Part I. p. 35.

12 *Her calf* : Virâj, identified with Vâk, is in A. V. IX. 2. 5 called the Cow, representing the creative power of Nature like the Cow Audhumbla in Teutonic mythology. See Simrock, *Handbuch der Deutschen Mythologie*, pp. 18, 215.

13 *Rathantara* : the name of various Sâmans or chanted Vedic verses. *Brihat* : the name of chanted verses in the Brihati metre of thirty-six syllables. See IV. 34. 1, note.

Yajñâyajñiya : a Sâman so called after the beginning (Yajñâ-yajñâ) of Rigveda I. 168. 1. *Vâmadevya* : the name of various Sâmana. See IV. 34. 1, note.

- 15 They drew the Waters forth with Vâmadevya, with Yajñâyajñiya they milked out worship.
- 16 For him who knoweth this, Rathantara poureth out Plants, and Brihat yieldeth wide expansion.
- 17 Waters from Vâmadevya come, from Yajñâyajñiya sacrifice.
- 18 She rose, she came unto the trees : they killed her. A year went by and she again existed. Hence in a year the wounds of trees heal over. He who knows this sees his loathed rival wounded.
- 19 She mounted up, she came unto the Fathers : they killed her : in a month she re-existed. Hence men give monthly offerings to the Fathers : who knows this, knows the path which they have trodden.
- 20 She rose, she came unto the Gods : they killed her ; but in a fortnight she again was living. Fortnightly, hence, men serve the Gods with Vashat ! Whoknows this knows the way which Gods pass over.
- 21 She mounted up, she came to men : they killed her. Presently she regained her life and being. Hence on both days to men they bring and offer—whoso knows this—near-seated in the dwelling.
- 22 She rose, approached the Asuras : they called her : their cry was, Come, O Mâyâ, come thou hither.

18 Proper recognition of the power of Virâj, as renovating Nature, to repair the injuries which trees may have suffered will be rewarded by triumph over a suffering enemy.

19 *Monthly offerings* : oblations presented on the day of full moon. *The path which they have trodden* : and, consequently, how to reach heaven themselves.

21 *Both days* : meaning two consecutive days.

22 *The Asuras* : the fiends who fought against the Gods. *Mâyâ* : Miraculous Power, Might of Gods, personified. *Virachanna Prâkrâddi* : a chief of the Asuras, son of Prahrâda. *Dvimârdhâ Ârtvya* : the name of a two-headed Asura. *A fit supporter* : *apajñânyah* ; a wealthy man, on whom others can depend for their livelihood.

- Her dear calf was Virochana Prâhrâdi: her milking-vessel was a pan of iron.
 Dvimûrdbâ Ârtvya milked her, yea, this Mâyâ. The Asuras depend for life on Mâyâ. He who knows this becomes a fit supporter.
- 23 She mounted up, she came unto the Fathers. The Fathers called to her, O Food, come hither.
 King Yama was her calf, her pail was silvern.
 Antaka, Mrityu's son, milked her, this Svadhâ.
 This Food the Fathers make their lives' sustainer.
 He who knows this becomes a meet supporter.
- 24 She mounted up, she came to men. They called her, Come unto us, come hither thou Free-giver!
 Earth was her milking-pail, the calf beside her
 Manu Vaivasvata, Vivasvân's offspring.

23 *O Food*: see note on stanza 11. *Antaka*: the Ender; generally a name of Death himself, as in VI, 46. 2, and VIII. 1. 1. *Their lives' sustainer*: the Manes depend for their existence on the oblations presented to them by their relations on earth. A somewhat similar idea led the Greeks and Romans to visit the tombs of their relatives at certain periods, and to offer to them sacrifices, food, and various gifts. 'The parkin cakes baked in Yorkshire in November, the simnel or soul-mass cakes of Lancashire, the *gauffres* baked at All Souls-tide in Belgium, are all reminiscences of the food prepared and offered to the dead at All Souls, the great day of commemoration of the departed In the north of England all idea as to the connection between these cakes and the dead is lost, but the cakes are still made. This custom is a transformation under Christian influence of the still earlier usage of putting food on the graves.'—S. Baring-Gould, *Strange Survivals*, p. 272.

24 *Manu Vaivasvata*: the seventh Manu, son of Vivasvân or the Sun, regarded as the progenitor of the present race of human beings. *Prithâ*: called Vainya or son of Vena (see RV. VIII. 9. 10), said to have been the first anointed sovereign of men, and to have introduced the arts of husbandry into the world. He is also called Prithu, and is counted among the Rishis, Rigveda. X. 148 having been revealed to him.

- Prithâ the son of Vena was her milker: he milked forth husbandry and grain for sowing.
 These men depend for life on corn and tillage. He who knows this becomes a meet supporter, successful in the culture of his corn-land.
- 25 She rose, she came unto the Seven Rishis. They called her, Come, Rich in Devotion! hither.
 King Soma was her calf, the Moon her milk-pail.
 Brihaspati Ângirasa, her milker,
 Drew from her udder Prayer and Holy Fervour:
 Fervour and Prayer maintain the Seven Rishis.
 He who knows this becomes a meet supporter, a priest illustrious for his sacred knowledge.
- 26 She rose, she came unto the Gods. They called her, crying, O Vigour, come to us, come hither!
 God Savitar milked her, he milked forth Vigour.
 The Gods depend for life upon that Vigour. He who knows this becomes a meet supporter.
- 27 She rose, approached the Apsarases and Gandharvas. They called her, Come to us, O Fragrant-scented! The son of Sûryavarchas, Chitraratha, was her dear calf, her pail a lotus-petal.
 The son of Sûryavarchas, Vasuruchi, milked and drew from her most delightful fragrance.
 That scent supports Apsarases and Gandharvas.
 He who knows this becomes a meet supporter, and round him ever breathes delicious odour.

25 *The Seven Rishis*: Bharadvâja, Kasyapa, Gotama, Atri, Vasishtha, Viśvâmitra, and Jamadagni. *Ângirasa*: closely connected with Angiras or his descendants.

27 *Sûryavarchas*: Sun-bright. *Chitraratha*: Borne on a brilliant car; the King of the Gandharvas. *Vasuruchi*: Radiant as a God; one of the chief Gandharvas. *That scent supports*: the names of four of the Apsarases mentioned in IV. 37. 3 are derived from fragrant plants or sweet scents, and the word Gandharva is supposed to be connected with *gandha*, scent.

- 28 She mounted up, she came to Other People. They called her, crying, Come, Concealment! hither. Her dear calf was Vaisravapa Kubera, a vessel never tempered was her milk-pail. Rajatauābhi, offspring of Kubera, milked her, and from her udder drew concealment. By that concealment live the Other People. He who knows this becomes a meet supporter, and makes all evil disappear and vanish.
- 29 She mounted up, she came unto the Serpents. The Serpents called her, Venomous! come hither. Her calf was Takshaka, Viśāla's offspring: a bottle-gourd supplied a milking-vessel. Irāvan's offspring, Dhritarāshtra milked her, and from her udder drew forth only poison. That poison quickens and supports the Serpents: He who knows this becomes a meet supporter.
- 30 One would ward off, for him who hath this knowledge, if with a bottle-gourd he sprinkled water.
- 31 And did he not repel, if in his spirit he said, I drive thee back, he would repel it.
- 32 The poison that it drives away, that poison verily repels:
- 33 The man who hath this knowledge pours its venom on his hated foe.

28 *Other People*: a euphemistic expression for certain beings who appear to be considered as spirits of darkness. So in England fairies are called folk, people, neighbours; in Germany, little folk; and in Switzerland hill people, and earth people. *Vaisravapa Kubera*: in later Sanskrit, Kuvera, son of Viśrava, chief of the spirits of darkness and afterwards the God of riches and treasure.

29 *Takshaka*: one of the principal Nāgas or Serpents of Pātāla or the under-world. *Dhritarāshtra*: a chief Nāga, called Aśhvata or son of Irāvan.

31 The knowledge and the mere wish or thought without any external action would be sufficient to counteract the deadliest poison.

33 The same knowledge enables a man to poison his enemy secretly.

BOOK IX.

HYMN I.

- THE ASVINS' Honey-whip was born from heaven and earth, from middle air, and ocean, and from fire and wind.
- All living creatures welcome it with joyful hearts, fraught with the store of Amrit it hath gathered up.
- 2 They call thee earth's great strength in every form, they call thee too the ocean's genial seed. Whence comes the Honey-whip bestowing bounty, there Vital Spirit is, and Amrit treasured.
- 3 In sundry spots, repeatedly reflecting, men view upon the earth her course and action; For she, the first-born daughter of the Maruts, derives her origin from Wind and Agni.
- 4 Daughter of Vasus, mother of Ādityas, centre of Amrit, breath of living creatures, The Honey-whip, gold-coloured, dropping fatness, moves as a mighty embryo 'mid mortals.
- 5 The deities begat the Whip of Honey: her embryo assumed all forms and fashions.

The hymn is a glorification of the Whip of the Asvins, and a prayer for the gift of sweetness, splendour, and strength from them and other deities.

1 *Honey-whip*: *mādhukāṣṭhā* = *kāṣṭhā mādhumatī* (R. V. I. 22. 3), with which the Asvins are prayed to 'sprinkle the sacrifice.' It signifies, perhaps, the early stimulating and life-giving morning breeze which accompanies the first appearance of the Asvins, the Lords of Light, who precede the Dawn, and represents in this hymn all creative, vivifying, and sustaining power.

3 *Her course and action*: the coming and operation of the wondrous Honey-whip.

5 *The Whip of Honey*: *mādhukāṣṭhā*.

- The mother nourishes that tender infant which at its birth looks on all worlds and beings.
- 6 Who understandeth well, who hath perceived it, her heart's uninjured Soma-holding beaker?
Let the wise Brahman priest therein be joyful.
- 7 He understandeth them, he hath perceived them, her breasts that pour a thousand streams, uninjured:
They unreluctantly yield strength and vigour.
- 8 She who with voice upraised in constant clamour, mighty, life-giving, goes unto her function,
Bellowing to the heated three libations, suckles with streams of milk, and still is lowing.
- 9 On whom, well-fed, the Waters wait in worship, and steers and self-refulgent bulls attend her.
For thee, for one like thee down pour the Waters, and cause desire and strength to rain upon thee.
- 10 The thunder is thy voice, O Lord of Creatures:
a Bull, thou castest on the earth thy vigour.
The Honey-whip, the Maruts' first-born daughter, derives her origin from Wind and Agni.
- 11 As at the morning sacrifice the Asvins twain love Soma well,
Even so may both the Asvins lay splendour and strength within my soul.
- 12 As at the second sacrifice Indra and Agni love him well,
Let the pair, Indra Agni, lay splendour and strength within my soul.
- 13 As at third sacrifice Soma is the Ribhus' well-beloved one,
Even so may they, the Ribhus, store splendour and strength within my soul.

10 *Lord of Creatures*: Prajapati. Thunder is his voice inasmuch as it heralds the seasonable rain which sustains the life of his creatures.
Thy vigour: thy generative power from which living beings are produced.

13 *Ribhus*: the three renowned artists who by their excellent work obtained divinity, exercised superhuman powers, and became entitled

- 14 Fain would I bring forth sweetness, fain would make it mine.
Bringing milk, Agni! have I come: splendour and strength bestow on me!
- 15 Grant me, O Agni, splendid strength, and progeny, and lengthened life.
May the Gods know me as I am, may Indra with the Rishis know.
- 16 As honey-bees collect and add fresh honey to their honey store,
Even so may both the Asvins lay splendour and strength within my soul.
- 17 As over honey flies besmear this honey which the bees have made,
So may both Asvins lay in me splendour and strength and power and might.
- 18 May all the sweetness that is found in hills and mountains, steeds and kine,
And wine that floweth from the cup,—may all that sweetness be in me.
- 19 May both the Asvins, Lords of Light, balm me with honey of the bees,
That I may speak among the folk words full of splendour and of strength.
- 20 The thunder is thy voice, O Lord of Creatures:
a Bull, thou castest strength on earth and heaven.
To that all cattle look for their existence: with this she nourishes their force and vigour.

to worship. They are called collectively Ribhus from Ribhu the eldest of the three brothers, the others being named separately Vibhvan and Vāja. Several hymns of the Rigveda are addressed to these deities.

15 The stanza is taken from Rigveda I. 23. 24.

20 See stanza 11. *She*: the Whip of the Asvins.

- 21 The Whip itself is Heaven; Earth is the handle,
the point of juncture is the Air's mid-region.
The lash is lightning, and the tip is golden.
- 22 Whoever knows the Whip's seven kinds of honey,
becomes himself a man endowed with sweetness.
Brāhman and King, the draught-ox and the milch-
cow, barley and rice, and honey is the seventh.
- 23 Sweet is the man, sweet are his goods and chattels:
he who knows this conquers the worlds of sweetness.
- 24 The thundering of Prajāpati in heaven is verily
manifest to living creatures.
Therefore I stand from right to left invested, and,
O Prajāpati, I cry, regard me!
The man who hath this knowledge is regarded by
living beings and the Lord of Creatures.

HYMN II.

- KĀMA the Bull, slayer of foes, I worship with molten
butter, sacrifice, oblation.
Beneath my feet cast down mine adversaries, with
thy great manly power, when I have praised thee.
- 2 That which is hateful to mine eye and spirit, that
harasses and robs me of enjoyment,
The evil dream I loose upon my foemen. May I
rend him when I have lauded Kāma.
- 3 Kāma, do thou, a mighty Lord and Ruler, let loose
ill dream, misfortune, want of children,

21 *The point of juncture: garbhāḥ (from grabh=grah, to take, to conceive); the receptacle, meaning here the place where the thong is attached to the whip-stock.*

23 *Conquers the worlds of sweetness: gains admittance into heaven.*

24 *From right to left invested: prākṣānopavīṭh; wearing the sacrificial cord over the right shoulder and passed under the left arm.*

The hymn is a glorification of Kāma or Love, the God of general desire of all that is good.

1 *The Bull: or, the strong; the hero.*

- Homelessness, Kāma! utter destitution, upon the
sinner who designs my ruin.
- 4 Drive them away, drive them afar, O Kāma; indigence
fall on those who are my foemen!
When they have been cast down to deepest darkness,
consume their dwellings with thy fire, O Agni.
- 5 She, Kāma! she is called the Cow, thy daughter,
she who is named Vāk and Virāj by sages.
By her drive thou my foemen to a distance. May
cattle, vital breath, and life forsake them.
- 6 By Kāma's might, King Varuṇa's and Indra's, by
Vishnu's strength, and Savitar's instigation,
I chase my foes with sacrifice to Agni, as a deft
steersman drives his boat through waters.
- 7 May Kāma, mighty one, my potent warder, give me
full freedom from mine adversaries.
May all the Deities be my protection, all Gods come
nigh to this mine invocation.
- 8 Accepting this oblation rich with fatness, be joyful
here, ye Gods whose chief is Kāma,
Giving me freedom from mine adversaries.
- 9 Ye, Indra, Agni, Kāma! come together and cast
mine adversaries down beneath me.
When they have sunk into the deepest darkness,
O Agni, with thy fire consume their dwellings.
- 10 Slay those who are mine enemies, O Kāma: headlong
to depth of blinding darkness hurl them.
Reft be they all of manly strength and vigour! Let
them not have a single day's existence.

5 *The Cow: kāmadhuk or kāmadhenu; the Cow of Plenty who yields every thing that is desired. Vāk: Goddess of Speech; the Creative Word. Virāj: here, apparently, the productive power of Nature. See VIII. 10.*

6 *Savitar's instigation: savitāḥ savāna; a play upon the words, as though it were 'Savitar's saving guidance.'*

- 11 Kāma hath slain those who were mine opponents, and given me ample room to grow and prosper.
Let the four regions bow them down before me, and let the six expanses bring me fatness.
- 12 Let them drift downward like a boat torn from the rope that held it fast.
There is no turning back for those whom our keen arrows have repelled.
- 13 Agni averts, Indra averts, and Soma: may the averting Gods avert this foeman.
- 14 To be avoided by his friends, detested, repelled, with few men round him, let him wander.
Yea, on the earth descend the lightning-flashes: may the strong God destroy your adversaries.
- 15 This potent lightning nourishes things shaken, and things unshaken yet, and all the thunders.
May the Sun, rising with his wealth and splendour, drive in victorious might my foemen downward.
- 16 Thy firm and triply-barred protection, Kāma! thy spell, made weapon-proof extended armour—
With that drive thou my foemen to a distance. May cattle, vital breath, and life forsake them.
- 17 Far from the world wherein we live, O Kāma, drive thou my foemen with that selfsame weapon
Wherewith the Gods repelled the fiends; and Indra cast down the Dasyus into deepest darkness.
- 18 As Gods repelled the Asuras, and Indra down to the lowest darkness drove the demons,
So, Kāma, from this world, to distant places, drive thou the men who are mine adversaries.

11 *Six expanses*: the four cardinal points, and the upper and lower spaces; or, according to another account, Heaven, Earth, Day, Night, Water, and Plants.

12 The stanza is repeated, with a variation, from III. 6. 7.

15 *Shaken* *unshaken*: perishable and imperishable; all nature.

17 *With that selfsame weapon*: the text has merely *tēna*, with that. See VIII. 5. 3; 8. 5 sqq.

- 19 First before all sprang Kāma into being. Gods, Fathers, mortal men have never matched him.
Stronger than these art thou, and great for ever.
Kāma, to thee, to thee I offer worship.
- 20 Wide as the space which heaven and earth encompass, far as the flow of waters, far as Agni,
Stronger than these art thou, and great for ever.
Kāma, to thee, to thee I offer worship.
- 21 Vast as the quarters of the sky and regions that lie between them spread in all directions, vast as celestial tracts and views of heaven,
Stronger than these art thou, and great for ever.
Kāma, to thee, to thee I offer worship.
- 22 Many as are the bees, and bats, and reptiles, and female serpents of the trees, and beetles,
Stronger art thou than these, and great for ever.
Kāma, to thee, to thee I offer worship.
- 23 Stronger art thou than aught that stands or twinkles, stronger art thou than ocean, Kāma! Manyu!
Stronger than these art thou, and great for ever.
Kāma, to thee, to thee I offer worship.

19 *First before all*: 'Thereafter rose Desire in the beginning, Desire, the primal seed and germ of Spirit' (Rigveda X. 129. 4). Similarly, in Greek mythology Eros or Love is said to have been the first of all the Gods. See the passage from Plato (Symposium, section 6), quoted and translated by Muir, O. S. Texts, V., 406.

20 *Far as Agni*: shines, or, extends.

22 *Beetles*: the meaning of *vāghā* is obscure. By comparison with *vāghāpate* (VI. 50. 3) noxious or troublesome insects of some kind appear to be meant.

23 *Stands or twinkles*: inanimate and animate nature. All that stands without the power of moving away, as trees and plants, and all creatures that open and shut their eyelids, as men, beasts, and birds. *Manyu*: Passion or Ardour personified. See Rigveda X. 83, 2—6, where Manyu is addressed as a mighty God, identified with Indra, Varuṇa, and Agni.

- 24 Not even Vāta is the peer of Kāma, not Agni,
Chandramas the Moon, nor Sūrya.
Stronger than these art thou, and great for ever.
Kāma, to thee, to thee I offer worship.
- 25 Thy lovely and auspicious forms, O Kāma, whereby
the thing thou wilt becometh real,
With these come thou and make thy home among us,
and make malignant thoughts inhabit elsewhere.

HYMN III.

- We loose the ties and fastenings of the house that
holds all precious things,
The bands of pillars and of stays, the ties of beams
that form the roof.
- 2 All-wealthy House! each knot and band, each cord
that is attached to thee
I with my spell untie, as erst Brihaspati disclosed
the cave.
- 3 He drew them close, he pressed them fast, he made
thy knotted bands secure:

25 *The thing thou wilt*: or, choosest. Kāma, the God of Desire, is the fulfiller, as well as the inspirer, of his worshippers' wishes.

The hymn has been translated by Muir, O. S. Texts, V. 404, and by Ludwig, *Der Rigveda*, III. p. 519.

The occasion of the hymn is the consecration of a newly built house.

1 *We loose the ties*: symbolising the removal by prayer of all malignant spells and charms by which the various parts of the house are tied and bound. Prof. Ludwig understands the words literally as signifying the actual dismantling of a dwelling-house. *Pillars*: the corner-posts. *Stays*: the slanting poles which strengthen the pillars.

2 *As erst Brihaspati*: with prayer, or with my spell, as Brihaspati, Lord of Prayer, opened therewith the hiding-place of the demon of drought. See *Rigveda* I. 62. 3; II. 23. 18; 24. 2; IV. 50. 5; VI. 73. 1.

3 *He*: the hostile enchanter. *Slaughterer*: the Immolator, who understands the important work of deftly cutting up the victim whose

- With Indra's help we loose them as a skilful
Slaughterer severs joints.
- 4 We loose the bands of thy bamboos, of bolts, of
fastening, of thatch,
We loose the ties of thy side-posts, O House that
holdest all we prize.
- 5 We loosen here the ties and bands of straw in bundles,
and of clamps,
Of all that compasses and binds the Lady Genius of
the Home.
- 6 We loose the loops which men have bound within
thee, loops to tie and hold.
Be gracious, when erected, to our bodies, Lady of
the Home!
- 7 Store-house of Soma, Agni's hall, the ladies' bower,
the residence,
The seat of Gods art thou, O Goddess House.
- 8 We with our incantation loose the net that hath a
thousand eyes,
The diadem, securely tied and laid upon the central
beam.
- 9 The man who takes thee as his own, and he who was
thy builder, House!
Both these, O Lady of the Home, shall live to long-
extended years.

joints are to be carefully apportioned to the several Gods to whom the offering is made.

5 *Straw in bundles*: with which the house is thatched, or which line the walls.

7 *Store-house of Soma*: a chamber in which bundles of Soma plants, ready for pressing, were kept; secondarily, a pantry or store-room in general. *Agni's hall*: the chamber in which the domestic fire is kept up. *The residence*: the men's general living-room. Dr. Grill omits this 'schlechte Vers' as being an interpolation.

8 *The net that hath a thousand eyes*: probably a coarse reed mat, serving as a ceiling-cloth.

- 10 There let her come to meet this man. Firm, strongly fastened, and prepared
Art thou whose several limbs and joints we part and loosen one by one.
- 11 He who collected timber for the work and built thee up, O House,
Made thee for coming progeny, Prajāpati, the Lord Supreme.
- 12 Homage to him! We worship too the giver and the Mansion's lord:
Homage to Agni! to the man who serves at holy rites for thee.
- 13 Homage to kine and steeds! to all that shall be born within the house!
We loose the bonds that fasten thee, mother of multitudes to come!
- 14 Agni thou shelterest within, and people with domestic beasts.
We loose the bonds that fasten thee, mother of multitudes to come!
- 15 All space that lies between the earth and heaven, therewith I take this house for thy possession,
And all that measures out the air's mid-region I make a hollow to contain thy treasures. Therewith I take the house for his possession.
- 16 Rich in prosperity, rich in milk, founded and built upon the earth,
Injure not thy receivers, House who holdest food of every sort!

10 *This man*: the owner of the house.

11 *Prajāpati*: the builder is a second Prajāpati or Lord of Life as he built thee for the sake of *proja* or progeny.

13 *The giver*: the institutor of the sacrifice which the hymn accompanies.

- 17 Grass-covered, clad with straw, the house, like Night, gives rest to man and beast.
Thou standest, built upon the earth, like a she-elephant, borne on feet.
- 18 I loosen and remove from thee thy covering formed by mats of reed.
What Varuna hath firmly closed Mitra shall open at early morn.
- 19 May Indra, Agni, deathless Gods, protect the house where Soma dwells,
House that was founded with the prayer, built and erected by the wise.
- 20 Nest upon nest hath been imposed, compartment on compartment laid:
There man shall propagate his kind, and there shall everything be born.
- 21 Within the house constructed with two side-posts, or with four, or six,
Built with eight side-posts, or with ten, lies Agni like a babe unborn.
- 22 Turned to thee, House! I come to thee, innocent, turned to welcome me:
For Fire and Water are within, the first chief door of sacrifice.
- 23 Water that kills Consumption, free from all Consumption, here I bring.
With Agni, the immortal one, I enter and possess the house.

17 *Borne on feet*: the four corner pillars representing the elephant's legs.

18 *Varuna*: God of the starry firmament; the heaven at night, that is, night. *Mitra*: God of day; the morning sun.

20 *Compartment*: it is difficult to decide which of its many meanings *kāṣa* has here. Ludwig renders it by 'korb,' basket, Zimmer by 'Behälter,' receptacle, and Grill by 'Fachwerk,' panelling.

23 This stanza is repeated from III. 12. 9.

24 Lay thou no cord or noose on us: a weighty burthen,
still be light!

Withersoever be our will, O House, we bear thee
like a bride.

25 Now from the east side of the house to the Great
Power be homage paid!

Hail to the Gods whose due is Hail!

26 Now from the south side of the house, etc.

27 Now from the west side of the house, etc.

28 Now from the north side of the house, etc.

29 So from the mansion's every side to the Great
Power be homage paid!

Hail to the Gods whose due is Hail!

HYMN IV.

THE Bull, fierce, thousandfold, filled full of vigour,
bearing within his flanks all forms and natures,
Brihaspati's Steer, hath stretched the thread, be-
stowing bliss on the worshipper, the liberal giver.

2 He who at first became the Waters' model, a match
for everyone, like Earth the Goddess;

The husband of the cows, the young calves' father,
may he secure us thousandfold abundance.

24 The stanza appears to point to the future removal of the house,
built entirely of timber, bamboos, reeds, and straw, to some other situ-
ation. According to Grill the meaning is merely, We intend to make
the house useful as a young married woman ought to be.

The hymn has been translated by Ludwig, *Der Rigveda*, III. p. 464;
by Zimmer, *Altindisches Leben*, p. 151; and by Grill, *Hundert Lieder*,
pp. 60, 188.

The hymn is a glorification in mystical language of the typical
Sacrificial Bull.

1 *Stretched the thread*: a figurative expression, frequently occurring
in the Veda, for, commenced the uninterrupted course of sacrifice,
Giver: of guerdon or fees to the officiating priests.

3 Masculine, pregnant, steadfast, full of vigour, the Bull
sustains a trunk of goodly treasure.

May Agni Jâtavedas bear him offered, on pathways
traversed by the Gods, to Indra.

4 The husband of the cows, the young calves' father,
father is he of mighty water-eddies.

Calf, after-birth, new milk drawn hot, and biestings,
curds, butter, that is his best genial humour.

5 He is the Gods' allotted share and bundle, essence
of waters, and of plants, and butter.

Sakra elected him, the draught of Soma. What was
his body was a lofty mountain.

6 A beaker filled with Soma-juice thou bearest, framer
of forms, begetter of the cattle.

Kindly to us be these thy wombs here present, and
stay for us, O Axe, those that are yonder.

7 He bears oblation, and his seed is butter. Thousand-
fold plenty; sacrifice they call him.

May he, the Bull, wearing the shape of Indra, come
unto us, O Gods, bestowed, with blessing.

8 Both arms of Varuṇa, and Indra's vigour, the
Maruts' hump is he, the Aśvins' shoulders.

They who are sages, bards endowed with wisdom,
call him Brihaspati compact and heightened.

3 *Pregnant*: laden with blessings.

4 All that the cow produces originates from him.

6 *Kindly to us*: meaning, apparently: May the sacrificial axe of the
typical immolator of the victim secure to us blessings both present
and future.

8 *The Maruts' hump*: in *Rigveda*, VIII. 20. 20 the Maruts are
likened to 'bright-shining bulls.' *Brihaspati*: that is, the embodi-
ment of sacerdotal rank and dignity, Brihaspati being the prototype of
the priestly order.

- 9 Thou, vigorous, reachest to the tribes of heaven.
Thee they call Indra, thee they call Sarasvân.
Turned to one aim, that Brâhman gives a thousand
who offers up the Bull as his oblation.
- 10 Brihaspati, Savitar gave thee vital vigour: thy
breath was brought from Tvashtar and from Vâyu.
In thought I offer thee in air's mid-region. Thy
sacrificial grass be Earth and Heaven!
- 11 Let the priest joyfully extol the limbs and members
of the Bull
Who moved and roared among the kine as Indra
moves among the Gods.
- 12 The sides must be Anumati's, and both rib-pieces
Bhaga's share.
Of the knee-bones hath Mitra said, Both these are
mine, and only mine.
- 13 The Âdityas claim the hinder parts, the loins must
be Brihaspati's.
Vâta, the God, receives the tail: he stirs the plants
and herbs therewith.
- 14 To Sûryâ they assigned the skin, to Sinvallî inward
parts.
The Slaughterer hath the feet, they said, when they
distributed the Bull.

9 *Sarasvân*: a divinity of the upper region, guardian of the heavenly waters (cf. 'father is he of mighty water-eddies' in stanza 4), and bestower of fertility.

11 *Let the priest joyfully extol*: in animal sacrifices the carvers or dissectors of the victim are to call out the names of the several parts of the carcass as they divide them, each portion being assigned to a separate divinity. See Rîgveda I. 162. 18.

12 *Anumati's*: the portion of Divine Favour personified. See I. 18. 2, note.

14 *Sûryâ*: the daughter of the Sun. *They*: the Gods who portioned out the ideal archetypal Bull. *Sinvallî*: Goddess of the New Moon.

- 15 They made a jest of kindred's curse: a jar of Soma
juice was set,
What time the deities, convened, assigned the Bull's
divided parts.
- 16 They gave the hooves to tortoises, to Saramâ scraps
of the feet:
His undigested food they gave to worms and things
that creep and crawl.
- 17 That Bull, the husband of the kine, pierces the
demons with his horns,
Banishes famine with his eye, and hears good tidings
with his ears.
- 18 With hundred sacrifices he worships: the fires
consume him not:
All Gods promote the Brâhman who offers the Bull
in sacrifice.
- 19 He who hath given away the Bull to Brâhman frees
and cheers his soul.
In his own cattle-pen he sees the growth and increase
of his cows.
- 20 Let there be cattle, let there be bodily strength and
progeny:
All this may the Gods kindly grant to him who gives
away the Bull.
- 21 Indra here verily hath rejoiced: let him bestow
conspicuous wealth.
May he draw forth at will from yonder side of heaven
a deft cow, good to milk, whose calf is never
wanting.

15 *They made a jest*: they made light of the angry imprecations of the Gods who were dissatisfied with the portions assigned to them.

16 *To tortoises*: that they might renovate their shells with the horny material. *Saramâ*: the hound of Indra, represented in Rîgveda X. 14. 10 as the mother of Yama's two brindled four-eyed dogs. See V. 30. 6. *Scraps of the feet*: *kishikîkî*; according to Sâyana, the contents of the entrails. Cf. IX. 7. 10; X. 9. 23.

- 22 With close connexion mingle with the cows in this our cattle-pen :
Mingle, the Bull's prolific flow, and, Indra! thine heroic strength !
- 23 Here we restore this Bull, your youthful leader : sporting with him, go, wander at your pleasure.
Ne'er, wealthy ones ! may he be reft of offspring ; and do ye favour us with growth of riches.

HYMN V.

- SEIZE him and bring him hither. Let him travel, foreknowing, to the regions of the pious.
Crossing in many a place the mighty darkness, let the Goat mount to the third heaven above us.
- 2 I bring thee hither as a share for Indra ; prince, at this sacrifice, for him who worships.
Grasp firmly from behind all those who hate us : so let the sacrificer's men be sinless.

22 This stanza is taken, with variations, from Rigveda VI. 28. 8. The impregnation of the cows is the object of the wish.

23 The stanza is addressed to the cows.

The hymn is a glorification, partly in mystical language, of the Sacrificial Goat.

1 *Him* : the victim ; the Goat. *Regions of the pious* : the victim sacrificed to the Gods goes immediately to heaven. So, of the sacrificed Horse : 'The Steed is come unto the noblest mansion, is come unto his father and his mother (Heaven and Earth). This day shall he approach the Gods, most welcome : then he declares good gifts to him who offers' (Rigveda I. 163. 13). *Third heaven* : cf. A. V. XVIII. 2. 48, where three heavens are mentioned, the lowest, the intermediate and the third in which the Fathers dwell.

2 *Prince* : the Sâri is the prince, noble, or wealthy householder who institutes the sacrifice and rewards the officiating priests ; and the goat when sacrificed is to be the prince who brings a reward to the sacrificer in the shape of blessings from the God to whom the offering is presented.

- 3 Wash from his feet all trace of evil-doing : foreknowing, with cleansed hooves let him go upward.
Gazing on many a spot, crossing the darkness, let the Goat mount to the third heaven above us.
- 4 Cut up this skin with the grey knife, Dissector ! dividing joint from joint, and mangle nothing.
Do him no injury : limb by limb arrange him, and send him up to the third cope of heaven.
- 5 With verse upon the fire I set the caldron : pour in the water ; lay him down within it !
Encompass him with fire, ye Immolators. Cooked, let him reach the world where dwell the righteous.
- 6 Hence come thou forth, vexed by no pain or torment.
Mount to the third heaven from the heated vessel.
As fire out of the fire hast thou arisen. Conquer and win this lucid world of splendour.
- 7 The Goat is Agni : light they call him, saying that living man must give him to the Brahman.
Given in this world by a devout believer, the Goat dispels and drives afar the darkness.
- 8 Let the Pañchaudana Goat, about to visit the three lights, pass away in five divisions.

4 The carcass is to be most carefully cut up and the joints neatly divided. 'Let not a greedy clumsy Immolator, missing the joints, mangle thy limbs unduly' (Rigveda I. 162. 20).

5 *With verse* : reciting a *rich*, a sacred verse or hymn of praise, distinguished from the *adman* which is sung or chanted, and from the *yajus* or sacrificial formula.

6 *As fire out of the fire* : or, As Agni out of fire. See stanza 6.

7 *The Goat is Agni* : somewhat similar is the old Scandinavian belief that a victim offered to a god became incorporated in the god and obtained a portion of his divine power. *Brahman* : the chief priest who directs the sacrifice.

8 *Pañchaudana* : offered with a fivefold mess, or five messes, of boiled rice, or grain mashed and cooked with milk. *Three lights* : three luminous heavens. See stanza 1. *In five divisions* : one for each *edana* or mess of boiled rice. *Parted* : referring to the goat, divided into five.

- Go midst the pious who have paid their worship, and, parted, dwell on the third cope of heaven.
- 9 Rise to that world, O Goat, where dwell the righteous: pass, like a Sarabha veiled, all difficult places. The Goat Pañchaudana, given to a Brahman, shall with all fulness satisfy the giver.
- 10 The Goat Pañchaudana, given to a Brahman, sets the bestower on the pitch of heaven, In the third vault, third sky, third ridge. One only Cow omniform art thou, that yields all wishes.
- 11 That is the third light that is yours, ye Fathers. He gives the Goat Pañchaudana to the Brahman. Given in this world by the devout believer, the Goat dispels and drives afar the darkness.
- 12 Seeking the world of good men who have worshipped, he gives the Goat Pañchaudana to the Brahman. Win thou this world as thy complete possession. Auspicious unto us be he, accepted!
- 13 Truly the Goat sprang from the glow of Agni, inspired as sage with all a sage's power. Sacrifice, filled, filled full, offered with Vashat—this let the Gods arrange at proper seasons.
- 14 Home-woven raiment let him give, and gold as guerdon to the priests. So he obtains completely all celestial and terrestrial worlds.

9 *Sarabha*: probably some kind of deer; according to Mahākṛhara an eight-legged animal, a dangerous enemy of the lion.

10 *One only Cow*: the Cow of Plenty.

11 *The third light*: the highest heaven. See note on stanza 1. *He*: the sacrificer.

12 *He*: the sacrificed goat. *Accepted*: by the God.

13 *Filled, filled full*: instead of *pāṭm abbhīṣṭam* Prof. Ludwig would read *gāṭm abbhīṣṭam*, approved, accepted.

- 15 Near to thee, Goat! approach these streams of Soma, divine, distilling meath, bedecked with butter! Stay thou the earth and sky and fix them firmly up on the seven-rayed pitch and height of heaven.
- 16 Unborn art thou, O Goat: to heaven thou goest. Through thee Angirases knew that radiant region. So may I know that holy world.
- 17 Convey our sacrifice to heaven, that it may reach the Gods, with that Whereby thou, Agni, bearest wealth in thousands, and all precious things.
- 18 The Goat Pañchaudana, when cooked, transporteth, repelling Nirṛiti, to the world of Svarga. By him may we win worlds which Sūrya brightens.
- 19 The droppings of the Odanas attending the Goat which I have lodged with priest or people— May all this know us in the world of virtue, O Agni, at the meeting of the pathways.
- 20 This Unborn cleft apart in the beginning: his breast became the earth, his back was heaven. His middle was the air, his sides the regions; the hollows of his belly formed both oceans.

16 *Unborn art thou, O Goat*: the goat (*aśā*) is identified, mystically, with the Unborn Spirit (*aśā*), and in sacrificial hymns the two meanings are sometimes difficult to distinguish. In R̥gveda X. 16. 4, it is not absolutely certain whether *aśā* means 'goat' or 'unborn (soul)'; and in stanza 7 of this hymn the word which I have translated by 'Goat' is rendered by 'unborn' in the St. Petersburg Dictionary. See Muir's note, O. S. Texts, V. p. 304.

17 *With that*: power understood.

18 *Transporteth*: removes the sacrificer after death.

19 *May all this know us*: may the whole sacrifice, even the particles fallen on the ground from the masses of boiled rice, recognise us in heaven as the originators or performers of the ceremony.

- 21 His eyes were Truth and Right. The whole together was Truth: Virâj his head, and Faith his breathing. This Goat Pañchaudana was indeed a sacrifice unlimited.
- 22 A boundless sacrifice he performs, he wins himself a boundless world
Who gives the Goat Pañchaudana illumined with a priestly fee.
- 23 Let him not break the victim's bones, let him not suck the marrow out.
Let the man, taking him entire, here, even here deposit him.
- 24 This, even this is his true form: the man uniteth him therewith.
Food, greatness, strength he bringeth him who giveth the Goat Pañchaudana illumed with guerdon.
- 25 The five gold pieces, and the five new garments, and the five milch-kine yield him all his wishes
Who gives the Goat Pañchaudana illumined with a priestly fee.
- 26 The five gold pieces are a light to light him, robes become armour to defend his body;
He winneth Svarga as his home who giveth the Goat Pañchaudana illumed with bounty.
- 27 When she who hath been wedded finds a second husband afterward,
The twain shall not be parted if they give the Goat Pañchaudana.

21 *Virâj*: see VIII. 10.

22 *Illumined*: enhanced in value.

25 *Gold pieces*: *rukmd*; or gold necklets. These and the other presents mentioned are the *dakṣiṇā* or honorarium bestowed on the priests by the institutor of the sacrifice.

27 *A second husband*: after the death of the first.

- 28 One world with the re-wedded wife becomes the second husband's home
Who gives the Goat Pañchaudana illumined with the priestly fee.
- 29 They who have given a cow who drops a calf each season, or an ox,
A coverlet, a robe, or gold, go to the loftiest sphere of heaven.
- 30 Himself, the father and the son, the grandson, and the father's sire,
Mother, wife, her who bore his babes, all the beloved ones I call.
- 31 The man who knows the season named the Scorching—the Goat Pañchaudana is this scorching season—
He lives himself, he verily burns up his hated rival's fame,
Who gives the Goat Pañchaudana illumined with the priestly fee.
- 32 The man who knows the season called the Working takes to himself the active fame, his hated rival's active fame.
The Goat Pañchaudana is this Working season.
He lives himself, etc.
- 33 The man who knows the season called the Meeting takes to himself the gathering fame, his hated rival's gathering fame.
The Goat Pañchaudana is this Meeting season.
- 34 The man who knows the season called the Swelling takes to himself the swelling fame, his hated rival's swelling fame.

28 *One world*: heaven after death.

31 *The Scorching*: *natidgha*; summer, the hot weather before the rains.

32 *The Working*: the cold weather. The other divisions of the year in stanzas 33—36 are probably fanciful and variable.

The Goat Pañchaudana is this Swelling season.
He lives himself, etc.

35 The man who knows the season called the Rising takes to himself the rising fame, his hated rival's rising fame.

The Goat Pañchaudana is this Rising season.

36 The man who knows the season called Surpassing takes to himself the conquering fame, his hated rival's conquering fame.

The Goat Pañchaudana is this Conquering season.
He lives himself, he verily burns up his hated rival's fame

Who gives the Goat Pañchaudana illumined with a priestly fee.

37 He cooks the Goat and the five boiled rice messes.
May the united Quarters, all accordant, and intermediate points, accept him from thee.

38 May these preserve him for thee. Here I offer to these the molten butter as oblation.

HYMN VI.

Whoever will know Prayer with immediate knowledge, whose members are the stuff, whose spine the verses:

38 *These*: the Quarters of the sky, with the intermediate points.

The hymn has been translated by Ludwig, *Der Rigveda*, III. p. 435.

The hymn is a glorification of the hospitable reception of guests, regarded as identical with sacrifice offered to the Gods. Stanzas 3—62 are in prose.

1 *With immediate knowledge*: *pratyakṣam*; literally, 'before the eyes, face to face'; meaning here, embodied in practice. Cf. 'laborare est orare.' *The stuff*: the material of which the sacred verses are composed. *The verses*: *ṛcikas*; the holy verses of prayer and praise in the form in which they have been revealed.

2 Whose hairs are psalms, whose heart is called the Yajus, whose coverlet is verily oblation—

3 Verily when a host looks at his guests he looks at the place of sacrifice to the Gods. 4 When he salutes them reverently he undergoes preparation for a religious ceremony: when he calls for water, he solemnly brings sacrificial water. 5 The water that is solemnly brought at a sacrifice is this same water. 6 The libation which they bring, the sacrificial victim dedicated to Agni and Soma which is tied to the post, that, verily, is this man. 7 When they arrange dwelling-rooms they arrange the sacred chamber and the shed for housing the Soma cars. 8 What they spread upon the floor is just Sacrificial Grass. 9 With the couch that the men bring, he wins for himself the world of Svarga. 10 The pillow-coverings that they bring are the green sticks that surround the sacrificial altar. 11 The ointment that they bring for inunction is just clarified liquid butter. 12 The food they bring before the general distribution represents the two sacrificial cakes of rice meal. 13 When they call the man who prepares food they summon the preparer of oblation. 14 The grains of rice and barley that are selected are just filaments of the Soma plant. 15 The pestle and mortar are really the stones of the Soma press. 16 The winnowing-basket is the filter, the chaff the Soma dregs,

2 *Psalms*: *śmāni*; chanted hymns or songs. *The Yajus*: sacrificial text or formula. The sense of the two stanzas is incomplete should hear what follows, or something similar, may be understood.

3 *Preparation for a religious ceremony*: the initiatory or preparatory rite called *Dikṣā* or Consecration. 7 *Sacred chamber*: *śśāś*; literally, seat (of the Gods); a shed erected in the sacrificial court or enclosure to the east of the *Prāchīnavanṣa* chamber, which has its supporting beam turned towards the east. *Soma cars*: light carts in which the plants are brought to be pressed. 10 *Green sticks*: which

the water the pressing-gear. 17 Spoon, ladle, fork, stirring-prong are the wooden Soma tubs; the earthen cooking-pots are the mortar-shaped Soma vessels; this earth is just the black-antelope's skin. 18 Or the host acts in this way to a Yajamāna's Brāhman: when he looks at the furniture and utensils he says, More here! Yet more here. 19 When he says, Bring out more, he lengthens his life thereby. 20 He brings oblations: he makes the men sit down. 21 As the guest of the seated company he himself offers up sacrifice. 22 With ladle, with hand, in life, at the sacrificial post, with cry of, Ladle! with exclamation of Vasha! 23 Now these guests, as priests beloved or not beloved, bring one to the world of Svarga. 24 He who hath this knowledge should not eat hating, should not eat the food of one who hates him, nor of one who is doubtful, nor of one who is undecided. 25 This man whose food they eat hath all his wickedness blotted out. 26 All that man's sin whose food they do not eat remains unblotted out. 27 The man who supplies food hath always pressing stones adjusted, a wet Soma filter, well prepared religious rites, and mental power to complete the arranged sacrifice. 28 The arranged sacrifice of the man who offers food is a sacrifice to Prajāpati. 29 The man who offers food follows the steps of Prajāpati. 30 The fire of the guests is the Āhavanīya, the fire in the dwelling is the Gārhapatyā, that whereon they cook food is the Southern Sacrificial Fire.

serve as a fence to restrict the range of the fire. 17 *Wooden Soma tubs: dṛonakalāṣṭh*; large vessels that receive and hold the Soma juice as it flows from the press. *Black-antelope's skin*: which is to be spread on the floor.

18 *Yajamāna*: a wealthy householder who institutes sacrifices and defrays all the expenses. 22 *Ladle!... Vasha!*: exclamations of the officiating priest as he offers the libation. 25 *Blotted out*: literally, burnt up. 30 *Āhavanīya*: the eastern sacrificial fire. *Gārhapatyā*: the householder's western sacred fire. *Southern*: the Dakṣiṇāgṇī.

31 Now that man who eats before the guest eats up the sacrifice and the merit of the house. 32 He devours the milk and the sap: 33 And the vigour and prosperity: 34 And the progeny and the cattle: 35 And the fame and reputation. 36 The man who eats before the guest eats up the glory and the understanding of the house. 37 The man should not eat before the guest who is a Brāhman versed in holy lore. 38 When the guest hath eaten he should eat. This is the rule for the animation of the sacrifice and the preservation of its continuity. 39 Now the sweetest portion, the produce of the cow, milk, or flesh, that verily he should not eat. 40 The man who having this knowledge pours out milk and offers it wins for himself as much thereby as he gains by the performance of a very successful Agnishtōma sacrifice. 41 The man who having this knowledge pours out clarified butter and offers it wins for himself thereby as much as he gains by the performance of a very successful Atirātra sacrifice. 42 He who pours out mead and offers it wins for himself thereby as much as he gains by the performance of a very successful Sattrasadya sacrifice. 43 He who having this knowledge besprinkles flesh and offers it wins for himself thereby as much as he gains by the performance of a very successful Twelve-Day sacrifice. 44 The man who having this knowledge pours out water and offers it obtains a resting-place for the procreation of living beings and becomes

31 *The merit*: of good works that will be rewarded in heaven.

40 *Agnishtōma*: (praise of Agni), a protracted ceremony, extending over several days, and forming an essential part of the Jyotishtōma which, consisting of four or seven divisions, is considered as the typical form of a whole class of Soma ceremonies. 41 *Atirātra*: an optional part of the Jyotishtōma sacrifice. 42 *Sattrasadya*: a long sacrifice, sacrificial session, or Soma ceremony, conducted by many officiating priests, and lasting, according to some authorities, from thirteen to a hundred days. See note on I. 30. 4.

dear to living beings, even the man who having this knowledge pours out water and offers it.

45 For him Dawn murmurs, and Savitar sings the prelude; Brihaspati chants with vigour, and Tvashtar joins in with increase; the Visve Devāḥ take up the conclusion. He who hath this knowledge is the abiding-place of welfare, of progeny, and of cattle. 46 For him the rising Sun murmurs, and Early Morning sings the prelude; Noon chants the psalm, Afternoon joins in; the setting Sun takes up the conclusion. He who hath this knowledge is the abiding place of welfare, of progeny, and of cattle. 47 For him the Rain-cloud murmurs when present, sings the prelude when thundering, joins in when lightening, chants the psalm when raining, and takes up the conclusion when it stays the downpour. He who hath this knowledge is the abiding-place of welfare, of progeny, and of cattle. 48 He looks at the guests, he utters a gentle sound; he speaks, he sings the prelude; he calls for water, he chants the psalm; he offers the residue of the sacrifice, he takes up the conclusion.

49 When he summons the door-keeper he gives instruction. 50 He (the door-keeper) pronounces the sacrificial formula in his answer to what he hears. 51 When the attendants with vessels in their hands, foremost and hindmost, come in, they are just the priests who manage the Soma cups. 52 Not one of

45 The Gods themselves form a choir for the liberal host, and chant for him a song of praise. *Dawn murmurs*: utters a low sound, introducing, or giving the key-note of, the hymn. *Sings the prelude*: acts as Prastotar, or precentor. *Chants*: acts as Udgatar. *Joins in*: acts as Pratihartar, or assistant of the Udgatar, and joins in the chanting of the last Pāda of the verse. 48 Not only do the Gods, the Sun in his divers states, and the Rain-cloud form the host's priestly chorus, but each hospitable act of his represents a portion of the choral service. 51 Priests who manage the Soma cups: *ahavasyas*; the *Adhvaryus* or priests in charge of the vessels out of which the Soma

them is incompetent to sacrifice. 53 Or if the host, having offered food to his guest, goes up to the house, he virtually enters the bath of purification. 54 When he distributes food he distributes priestly fees; what he performs he asks as favour. 55 He, having been invited on earth, regales, invited, in that which wears all various forms on earth. 56 He, having been invited in air, regales, invited, in that which wears all various forms in air. 57 He having been invited in the sky, regales, invited, in that which wears all various forms in the sky. 58 He, having been invited among the Gods, regales, invited, in that which wears all various forms among the Gods. 59 He, having been invited in the worlds, regales, invited, in that which wears all various forms in the worlds. 60 He, having been invited, hath been invited. 61 He gains this world and the world yonder. 62 He who hath this knowledge wins the luminous spheres.

HYMN VII.

PRAJĀPATI and Parameshṭhin are the two horns, Indra is the head, Agni the forehead, Yama the joint of the neck. 2 King Soma is the brain, Sky is the upper jaw, Earth is the lower jaw. 3 Lightning is the tongue, the Maruts are the teeth, Revati is the neck, the Kṛittikās are the shoulders, the Gharma is

juice is drunk. 53 *The bath of purification*: the *avabhṛitha*, water for the purification of the sacrificer and the sacrificial vessels at the conclusion of the ceremony. 54 *Priestly fees*: *dakṣiṇā*; meaning originally a good milk-cow, which in the earliest times was the usual honorarium.

The hymn, which is entirely prose, is a glorification of the typical Bull and Cow.

1 *Parameshṭhin*: Lord Supreme. In I. 7. 3, Jātavedas (Agni) is so called; in IX. 3. 11, the title is given to Prajāpati. 3 *Revati*: one of the Lunar Mansions. *The Kṛittikās*: the Pleiades (a Lunar Mansion) personified as the nurses of Skanda or Kumāra the War-God, who is

the shoulder-bar. 4 His universe is Vāyu, Svarga is his world, Kṛishṇadram is the tendons and vertebrae. 5 The Syena ceremony is the breast, Airis the region of the belly, Bṛihaspati is the hump, Bṛihatī the breast-bone and cartilages of the ribs. 6 The consorts of the Gods are the ribs, the attendants are ribs. 7 Mitra and Varuṇa are the shoulder-blades, Tvashtar and Aryaman the fore-arms, Mahādeva is the arms. 8 Indrāṇī is the hinder parts, Vāyu the tail, Pavamāna the hair. 9 Priestly rank and princely power are the hips, and strength is the thigh. 10 Dhātār and Savitar are the two knee-bones, the Gandharvas are the legs, the Apsarases are bits of the feet, Aditi is the hooves. 11 Thought is the heart, intelligence is the liver, law the pericardium. 12 Hunger is the belly, refreshing drink is the rectum, mountains are the inward parts. 13 Wrath is the kidneys, anger the testes, offspring the generative organ. 14 The river is the womb, the Lords of the Rain are the breasts, the thunder is the udder. 15 The All-embracing (Aditi) is the hide, the herbs are her hair, and the Lunar Mansions her form. 16 The hosts of Gods are her entrails, men are her bowels, and demons her abdomen. 17 Rākshasas are the blood, the Other Folk are the contents of the stomach. 18 The rain-cloud is her fat, her resting-place her marrow. 19 Sitting he is Agni, when he hath stood up he is the Aśvins. 20 Standing eastwards he is Indra, standing southwards, Yama.

hence called Kārttikeya. 4 *Kṛishṇadram*: the word is unintelligible. 5 *Syena*: a kind of Ekāha or Soma sacrifice lasting one day. 7 *Mahādēva*: Great God, an appellation usually given to Rudra or one of the Gods connected with him. In classical Sanskrit, and at the present time, the title is applied to Śiva, Mahādeo. 8 *Indrāṇī*: the Consort of Indra. *Pavamāna*: the deified Soma juice. 10 *Dhātār*: the Ordainer. 14 The Cow is now the subject of glorification. 17 *Other Folk*: a euphemistic expression for certain beings considered to be spirits of darkness. Cf. VIII. 10. 28. 19 The Bull is again the subject. *Sitting*: Agni as Sacrificial Fire being stationary. 20 *Indra*:

21 Standing westwards he is Dhātār, standing northwards Savitar. 22 When he hath got his grass he is King Soma. 23 He is Mitra when he looks about him, and when he hath turned round he is joy. 24 When he is yoking he belongs to the All-Gods, when yoked he is Prajāpati, when unyoked he is All. 25 This verily is omniform, wearing all forms, bovine-formed. 26 Upon him wait omniform beasts, wearing every shape, each one who hath this knowledge.

HYMN VIII.

EACH pain and ache that racks the head, earache, and erysipelas,
All malady that wrings thy brow we charm away with this our spell.
2 From both thine ears, from parts thereof, thine earache, and the throbbing pain,
All malady that wrings thy brow we charm away with this our spell.
3 So that Consumption may depart forth from thine ears and from thy mouth,
All malady that wrings thy brow we charm away with this our spell.

regarded as Warder of the East. 23 *Mitra*: the all-surveying Sun.

The hymn is a charm for the cure of various diseases and pains more or less connected, or supposed to be connected, with Consumption.

1 *Erysipelas*: *vilakṣitā* (dark-red, or purple); apparently an inflammatory disease attacking the head; probably erysipelas. See Wise, Hindu System of Medicine, p. 270.

2 *From parts thereof*: *kāśākāśhyā*; what these *kāśākāśas* are is unknown. *Throbbing pain*: or the disease that causes throbbing or piercing pains in various parts of the body, called *visāyaka*. Cf. VI. 127. 1.

- 4 The malady that makes one deaf, the malady that makes one blind,
All malady that wrings thy brow we charm away with this our spell.
- 5 The throbbing pain in all thy limbs that rends thy frame with fever-throes,
All malady that wrings thy brow we charm away with this our spell.
- 6 The malady whose awful look makes a man quiver with alarm,
Fever whom every Autumn brings we charm away with this our spell.
- 7 Disease that creeps about the thighs and, after, reaches both the groins,
Consumption from thine inward parts we charm away with this our spell.
- 8 If the disease originates from love, from hatred, from the heart,
Forth from the heart and from the limbs we charm the wasting malady.
- 9 The yellow Jaundice from thy limbs, and Colic from the parts within,
And Phthisis from thine inward soul we charm away with this our spell.
- 10 Let wasting malady turn to dust, become the water of disease.
I have evoked the poison-taint of all Consumptions out of thee.

4 *Deaf*: *pramādam*, explained in the St. Petersburg Dictionary as a certain disease, must be an adjective like *andhām*, blind, and means probably either deaf, or dumb. See Zimmer's note, *Altindisches Leben*, p. 378.

6 *Whom every Autumn brings*: malarial fever begins to be prevalent at the commencement of the Rains, and frequently becomes epidemic when the Rains are over and the Autumn sun begins to dry up the deposits left by the swollen rivers, tanks, and inundations. Cf. note on I. 25. 1.

- 11 Forth from the hollow let it run, and rumbling sounds from thine inside.
I have evoked the poison-taint of all Consumptions out of thee.
- 12 Forth from thy belly and thy lungs, forth from thy navel and thy heart
I have evoked the poison-taint of all Consumptions out of thee.
- 13 The penetrating stabs of pain which rend asunder crown and head,
Let them depart and pass away, free from disease and harming not.
- 14 The pangs that stab the heart and reach the breast-bone and connected parts,
Let them depart and pass away, free from disease and harming not.
- 15 The stabs that penetrate the sides and pierce their way along the ribs,
Let them depart and pass away, free from disease and harming not.
- 16 The penetrating pangs that pierce thy stomach as they shoot across,
Let them depart and pass away, free from disease and harming not.
- 17 The pains that through the bowels creep, disordering the inward parts,
Let them depart and pass away, free from disease and harming not.
- 18 The pains that suck the marrow out, and rend and tear the bones apart,
May they speed forth and pass away, free from disease and harming not.
- 19 Consumptions with their Colic pains which make thy limbs insensible—
I have evoked the poison-taint of all Consumptions out of thee.

- 20 Of piercing pain, of abscesses, rheumatic ache, ophthalmia—
I have evoked the poison-taint of all Consumptions out of thee.
- 21 I have dispelled the piercing pains from feet, knees, hips, and hinder parts,
And spine, and from the neck and nape the malady that racked the head.
- 22 Sound are the skull-bones of thy head and thy heart's beat is regular.
Thou, Sun, arising with thy beams hast chased away the head's disease, hast stilled the pain that racked the limbs.

HYMN IX.

The second brother of this lovely Hotar, hoary with old, is the voracious Lightning.

The third is he whose back is balmed with butter.
Here have I seen the King with seven male children.

20 *Ophthalmia: alaf*; more precisely, disease of the eye attended with the appearance of small red pimples at the juncture of the cornea and sclerotic. See Wise, *Hindu System of Medicine*, p. 296.

22 *Hast chased away the head's disease*: cf. 'Sārya, remove my heart's disease' (Rigveda I. 50. 11).

The hymn has been translated by Zimmer, *Altindisches Leben*, p. 378, whose work may be consulted for further information regarding the pains and diseases mentioned in the text.

The hymn, which is taken with variations and transpositions, from stanzas 1—22 of Rigveda I. 164—one of the most abstruse and difficult of that Collection—consists mainly of questions and enigmatical enunciations of doctrine on mystico-theological and cosmogonical subjects.

1 *This lovely Hotar*: or gracious and benign Priest, is Agni in his celestial form as the Sun. *Lightning*: the secondary form of Agni. The text has *dash*, voracious, that is, destructive, without a substantive expressed. *The third*: brother, or form, of Agni is the Gārhapatya or sacred fire maintained by each householder and fed with oblations of clarified butter. *The King with seven male children*: Agni or Sacrificial Fire with the attendant priests.

- 2 The seven make the one-wheeled chariot ready: bearing seven names the single Courser draws it.
The wheel, three-naved, is sound and undecaying: thereon these worlds of life are all dependent.
- 3 The seven who on this seven-wheeled car are mounted have horses, seven in tale, who draw them onward.
Seven sisters utter songs of praise together, in whom the Cows' seven names are held and treasured.
- 4 Who hath beheld at birth the Primal Being, when She who hath no bone supports the bony?
Where is the blood of earth, the life, the spirit?
Who may approach the man who knows, to ask it?

2 *The Seven*: priests, according to Prof. Grassmann. Perhaps the Maruts are meant, who appear in Rigveda I. 6. 1 to be the harnessers of the bright red steed the Sun. In Rigveda VIII. 28. 5, 'The Seven' are the Maruts, generally represented as seven times nine in number. *The one-wheeled chariot*: the Sun. *Seven names*: perhaps the seven rays of Agni or the Sun. *Three-naved*: with reference, probably, to the three seasons, the hot weather, the rains, and the cold weather; or to morning, noon, and evening. On this wheel of the Sun all living creatures depend.

3 *The seven*: according to Sāyana, the seven solar rays, or the seven divisions of the year, solstice, season, month, fortnight, day, night, hour. The seven wheels of the chariot, and the seven horses may also, according to Sāyana, be solar rays. According to Dr. Haug, *the seven-wheeled car* is the Jyotishṭoma sacrifice with its seven divisions, and Prof. Ludwig thinks that the six pairs of months and the intercalary month are meant. *Seven sisters*: probably the seven celestial rivers, counterparts of the Seven Rivers of earth. These, as emblems of fertility, may be said to bear the names of the seven cows, that is, each may be called a cow, symbolising the abundance which they produce on earth. Sāyana explains the seven sisters as the solar rays, or the six seasons and the year, or the six pairs of months with the intercalary month, and the seven cows as the seven notes of music as employed in chanting the praises of the Sun.

4 *She who hath no bone*: the boneless female is probably Prakṛiti or Nature; the original source of the bony or substantial one, that is, the material and visible world. Or Earth and Man may be intended.

- 5 Let him who knoweth presently declare it, this lovely Bird's securely-founded station.
Forth from his head the Cows draw milk, and wearing his vesture with their foot have drunk the water.
- 6 Unripe in mind, in spirit undiscerning, I ask of these the Gods' established places.
High up above the yearling Calf the sages, to form a web, their own seven threads have woven.
- 7 Here, ignorant, I ask the wise who know it, as one who knows not, for the sake of knowledge,
What is That One, who in the Unborn's image hath established and fixed firm this world's six regions.
- 8 The Mother gave the Sire his share of Order. With thought at first she wedded him in spirit.
She, coyly loth, was filled with dew prolific. With adoration men approached to praise her.

5 *This lovely Bird's securely-founded station*: the place of the Sun, and how he stands in heaven secure although apparently unsupported. *The Cows*: the rays of the Sun which draw light and vivifying power from his head or crown, and reabsorb from earth the water which they send down in rain.

6 *The yearling Calf*: probably the Sun, in reference to his yearly course. What the *seven threads* are is uncertain. Sâyana says they are the seven forms or divisions of a Soma sacrifice (the Jyotishâtoma), or the seven metres of the Veda. Prof. Ludwig thinks that the general meaning of the stanza is: I (the poet) content myself with asking information regarding the places or traces of the Gods in our world; but the sages talk about matters which are beyond my power of comprehension. According to Prof. Grassmann, the *sages* here are the wise Gods, and the *seven threads* are the seven year-sacrifices of a sacrificial cycle.

7 *In the Unborn's image*: in the form of the Sun, the main type and agent of generation, who as being the first of created things is represented as Aja the Unborn, the Creator. Cf. 'He (Agni), like the Unborn, holds the broad earth up, and with effective utterance fixed the sky' (Rigveda I. 67. 3).

8 *The Mother*: Earth. *The Sire*: Heaven. *Of Order*: that is, in the great work of cosmoical production or creation. *Dew prolific*: in the shape of fertilizing rain.

- 9 Yoked was the Mother to the boon Cow's car-pole:
in humid folds of cloud the infant rested.
Then the Calf lowed and looked upon the Mother,
the Cow who wears all shapes in three directions.
- 10 Bearing three mothers and three fathers, single he stood erect: they never made him weary.
On yonder heaven's high ridge they speak together
in speech not known to all, themselves all-knowing.
- 11 Upon the five-spoked wheel revolving ever, whereon all creatures rest and are dependent,
The axle, heavy-laden, is not heated: the nave from ancient time remains unheated.
- 12 They call him in the farther half of heaven the Sire five-footed, of twelve forms, wealthy in watery store.
These others, later still, say that he takes his stand
upon a seven-wheeled car, six-spoked, whose sight is clear.

9 *Yoked was the mother*: Earth undertook the functions of the cow who supplies milk for sacrificial purposes. *The infant*: the young Sun. *Three directions*: heaven, mid-air, and earth.

10 *Three mothers and three fathers*: the three earths and the three heavens. The world is divided into heaven, sky or air, and earth, and each of these, again, is sometimes spoken of as threefold. Cf. 'Now clear the triple region of the air' (Marlowe's Tamburlaine the Great, Act I. Scene II. Part I.) *He*: the Sun. *They*: the Gods. *Speak together*: converse about the Sun, says Sâyana. The reading of the Atharva-veda in the last pāda is decidedly better than that of the Rigveda, 'in speech all-knowing but not all-impelling.'

11 *The five-spoked wheel*: the year with five seasons, elsewhere said to be six, or seven, in number. See stanza 12.

12 *Five-footed*: the five feet of the Sire or Sun are according to Sâyana, the five seasons, the dewy and the cold seasons being counted as one. The *twelve forms* are the twelve months. The *seven wheels* are said to be the solar rays, and the six spokes of each wheel are the six seasons, Vāsanta or Spring, Grishma or Summer, Varshā or the Rains, Śarad or Autumn, Hemanta or Winter, and Śigra or the Cool or Dewy Season. *Whose sight is clear*: instead of *vichakakṣya*, qualifying *vāta*, the car, the Rigveda has *vichakakṣya*, referring to the Sun.

13 Formed with twelve spokes, too strong for age to weaken, this wheel of during Order rolls round heaven.

Herein established, joined in pairs together, seven hundred sons and twenty stand, O Agni.

14 The wheel revolves, unwasting, with its felly: ten draw it, yoked to the far-stretching car-pole.

Girt by the region moves the eye of Sūrya, on whom dependent rest all living creatures.

15 They told me these were males, though truly females.

He who hath eyes sees this, the blind discerns not.

The son who is a sage hath comprehended: who knows this rightly is his father's father.

16 Of the co-born they call the seventh single-born: the six twin pairs are called the Rishis, sons of Gods.

Their good gifts sought of men are ranged in order due, and, various, form by form, move for their guiding Lord.

14 *Ten*: probably the ten regions of space, the four cardinal and the four intermediate points, with the zenith and the nadir. *The region*: mid-air, the firmament between heaven and earth.

15 *They told me these were males*: Prof. Wilson observes: 'This is a piece of grammatical mysticism; *ṛasmi*, a ray of the sun, here personified as a female, is properly a noun masculine.' But this is just the reverse of the explanation that is required. Prof. Grassmann suggests that the meaning may be that Night and Morning, both feminine, have received the name of Day. *The son who is a sage*: an intelligent son may be called the parent of an ignorant father as being his superior in knowledge.

16 *The co-born*: the six pairs of months, or six seasons of two months each. *The single-born* is the thirteenth and intercalary month of the luni-solar year: 'the moon of later birth' (Rigveda I. 25. 8). *The Rishis*: according to Sāyana, *ṛishayaḥ* here means *ganāśraḥ*, goers, but in what sense is uncertain. *Guiding Lord*: their controller, the Sun.

17 Beneath the upper realm, above this lower, bearing her Calf at foot, the Cow hath risen.

Whitherward, to what place hath she departed? Where doth she calve? Not in this herd of cattle.

18 Who, that the father of this Calf discerneth beneath the upper realm, above the lower,

Showing himself a sage, may here declare him? Whence hath the godlike spirit had its rising?

19 Those that come hitherward they call departing, those that depart they call directed hither.

Whatever ye have made, Indra and Soma! steeds draw, as 'twere, yoked to the region's car-pole.

20 Two Birds with fair wings, knit with bonds of friendship, in the same sheltering tree have found a refuge.

One of the twain eats the sweet Fig-tree's berry: the other, eating not, regardeth only.

21 The tree whereon the fine Birds eat the sweetness, where they all rest and procreate their offspring—

Upon the top, they say, the fruit is luscious: none gaineth it who knoweth not the Father.

17 Ushas or Dawn has risen between heaven and earth, carrying with her the young Sun her offspring. *Where doth she calve?*: Where does she bring forth the Sun? *This herd of cattle*: the visible world wherein we live.

18 Ushas is the mother, but who can say who the father of the Sun is? *The godlike spirit*: the Sun.

19 This stanza refers to the planets which change their relative position as they revolve. Indra is here the Sun, and Soma the Moon.

20 *Two Birds with fair wings*: according to Sāyana, the vital and the Supreme Spirit dwelling in one body. The vital spirit enjoys the fruit or reward of actions while the Supreme Spirit is merely a passive spectator.

21 In this stanza the *fine Birds* are perhaps the Fathers or Spirits of the Departed who enjoy in heaven the reward of their actions on earth. *Procreate their offspring*: see Rigveda X. 64. 14, where the

- 22 Where the fine birds hymn ceaselessly their portion of life eternal, and the sacred synods.
There is the Universe's Guard and Keeper who, wise hath entered into me the simple.

HYMN X.

How on the Gâyatri the Gâyatri was based; how from the Trishţup they fashioned the Trishţup forth;
How on the Jagati was based the Jagati—they who know this have won themselves immortal life.

Fathers are represented as the cause of the fruitfulness of the mothers, Heaven and Earth, who give birth to Gods and men. *None gaineth it*: this enjoyment in heaven is not obtained by meritorious actions only, but knowledge of the Father, the great Primal Cause of being, is also necessary. Sâyana explains *suparndh*, 'having beautiful wings,' 'fine birds,' in this and the following stanza as 'smooth-gliding (rays).' *Their offspring* is, he says, the light, and *the Father* is the cherishing and protecting Sun. Prof. Ludwig thinks that stanzas 23—22 are originally unconnected fragments inserted together in this hymn merely because the word *suparndh* (used, apparently, in various senses) has a prominent place in each verse. *Suparndh* has been explained by various scholars as two species of souls; rays of light; metres; Spirits of the Dead; priests; Day and Night; and the tree on which they rest is the body; the orb or region of the Sun; the Sacrificial Post; the world; the mythical World-Tree. A generally satisfactory explanation of the three stanzas is hardly to be hoped for.

22 *The fine birds* here are perhaps the priests, and *the Universe's Guard and Keeper* may be the deified Soma, the inspirer of the poet.

The hymn, which is a continuation of Hymn IX., is taken, with variations, transpositions, omissions, and additions, from Rîgveda I. 164. 23—47.

1 Prof. Wilson, following Sâyana, paraphrases this stanza as follows: 'They who know the station of Agni upon the earth; the station of Vâyu that was fabricated from the firmament, and that station of the Sun which is placed in heaven, obtain immortality.' He observes that the purport of the phraseology, borrowed from the several metres Gâyatri, Trishţubh, and Jagati, is not very clear, and that it may be merely an obscure and mystic reference to the text of the Veda, a knowledge of which is essential to final felicity. The meaning seems to be that those who are thoroughly acquainted with the appropriate rewards that follow the due employment of each of the sacred metres named are on the right road to immortal life and happiness in heaven.

- 2 With Gâyatri he measures out the praise-song, Sâman with praise-song, triplet with the Trishţup, The triplet with the two or four-foot measure, and with the syllable they form seven metres.
3 With Jagati the flood in heaven he established, and saw the Sun in the Rathantara Sâman. Gâyatri hath, they say, three logs for burning: hence it excels in majesty and vigour.
4 I invoke this Milch-cow good at milking, so that the Milker, deft of hand, may milk her. May Savitar give goodliest stimulation. The caldron is made hot: he will proclaim it.
5 She, Lady of all treasures, hath come hither, yearning in spirit for her calf, and lowing. May this Cow yield her milk for both the Asvins, and may she prosper to our high advantage.

2 The Gâyatri metre consists of three pâdas or divisions, and the Sâman or chanted hymn is generally composed of three *richas* or verses of praise. *Triplet*: the word *valka* in the text is said to mean either two or three connected stanzas, that is, a short hymn. *Two or four-foot measure*: consisting of two or four pâdas, divisions, or hemistichs. The meaning is not clear. *With the syllable*: they form the seven generic metres of the Veda with the syllable, which is the chief element of metre, the Gâyatri consisting of eight syllables in a pâda, the Trishţup of eleven, and the Jagati of twelve.

3 *With Jagati*: through the power of this metre. *He*: the Creator; Brahmâ, according to Sâyana. *The flood*: the celestial ocean; the waters above the firmament. *Rathantara*: a name of various Sâmans. *Three logs*: the three pâdas or divisions of the stanza being fancifully likened to pieces of fuel used for the sacrificial fire.

4 The Milch-cow in this and the two following stanzas may be the Cow who supplies milk for the sacrifice. According to Sâyana, the cow may be the rain-cloud, her milk being the rain, and her milker Vâyu, the God of Wind, who causes it to flow. The calf, Sâyana says, is the world longing for the rain to fall. *The caldron*: in which the milk that is to be offered as a libation is heated.

5 *Lady of all Treasures*: as supplying the milk used in the sacrifice which brings prosperity to the worshipper. *The Asvins*: who are especially worshipped with the Gharma or libation of hot milk.

- 6 The Cow hath lowed after her blinking youngling :
she licks his forehead as she lows, to form it.
His mouth she fondly calls to her warm udder, and
suckles him with milk while gently lowing.
- 7 He also snorts, by whom encompassed round the Cow
lows as she closely clings to him who sheds the rain.
She with her shrilling cries hath humbled mortal
men, and, turned to lightning, hath stripped off her
covering robe.
- 8 That which hath breath and life and speed and mo-
tion lies firmly established in the midst of houses.
The living moves by powers of the departed : the
immortal is the brother of the mortal.
- 9 The old hath waked the young Moon from his slum-
ber, who runs his circling course with many round
him.
Behold the God's high wisdom in its greatness : he
who died yesterday to-day is living.
- 10 He who hath made him doth not comprehend him :
from him who saw him surely he is hidden.

7 *He* : probably Parjanya, the God of the rain-cloud. *The Cow* : the cloud. *To form it* : or, in order to low : 'sie brüllt ihr Gehrüll.'—Grassmann. *Shrilling cries* : the whizzing sound supposed to be made by lightning.

8 The subject of the first line is apparently Agni. *By powers* : or, after the manner. *Brother of* : or, sharer of one dwelling with. Living man follows the steps of, or is supported by those who have gone before, and finally enjoys a home with them in heaven. Prof. Wilson, following Sâyana, translates the second line differently : 'the life of the mortal body, cognate with the mortal frame, endures immortal, (sustained) by (obsequial) offerings.' The stanza is very obscure.

9 This stanza is taken from Rîgveda X. 55. 5. Sâyana explains it differently, making Indra, identified with Time, the subject. I follow Prof. Ludwig's interpretation which is simpler and more rational. *Many round him* : stars of the asterisms through which the Moon passes.

10 Lightning, regarded as the immediate cause of rain, appears to be the subject of the stanza. He springs from the bosom of his mother, the cloud, with his countless offspring in the shape of fertilising rain-drops, appears for a moment and then is lost to sight.

- He, yet enveloped in his mother's bosom, source of
much life, hath sunk into destruction.
- 11 I saw the Herdsman, him who never stumbles,
approaching by his pathways and departing.
He, clothed with gathered and diffusive splendours,
within the worlds continually travels.
- 12 Dyaus is our father, our begetter : kinship is here.
This great Earth is our kin and mother.
Between the wide-spread world-halves is the birth-
place. The Father laid the Daughter's germ within it.
- 13 I bid thee tell me earth's extremest limit, about the
Stallion's genial flow I ask thee ;
I ask about the universe's centre, and touching
highest heaven where Speech abideth.
- 14 The earth's most distant limit is this altar : this
Soma is the Stallion's genial humour ;
This sacrifice the universe's centre : this Brahman
highest heaven where Speech abideth.
- 15 What thing I truly am I know not clearly : myste-
rious, fettered in my mind I wander.
When the first-born of holy Law approached me,
then of this Speech I first obtain a portion.

11 *The Herdsman* : the Sun who surveys and guards the world.

12 *Dyaus* : Heaven. *World-halves* : literally two bowls or vessels into which the Soma juice is poured, or the upper and the lower board of the Soma press, and figuratively an expression for heaven and earth. The firmament or space between these two is, as the region of the rain, the womb of all beings. The Father is Dyaus, and the Daughter is Earth whose fertility depends upon the germ of rain laid in the firmament.

14 *This altar* : as the place nearest to heaven, the place where Gods visit men. *Soma* : regarded as the principle of life and fertility. *The Stallion* is Dyaus or Father Heaven who impregnates the clouds and Earth. *Speech* : personified as the Goddess Vāk.

15 *The first-born of holy Law* : according to Sâyana, the first-born (perceptions) of the truth.

- 16 Back, forward goes he, grasped by power inherent,
immortal born the brother of the mortal.
Ceaseless they move in opposite directions: men
mark the one and fail to mark the other.
- 17 Seven germs unripened yet are Heaven's prolific
seed: their functions they maintain by Vishnu's
ordinance.
Endued with wisdom through intelligence and thought,
present on every side they compass us about.
- 18 Upon what syllable of holy praise-hymn, as 'twere
their highest heaven, the Gods repose them—
Who knows not this, what will he do with praise-
hymn? But they who know it well sit here assembled.
- 19 They, ordering the verse's foot by measure, with the
half-verse arranged each thing that moveth.
Prayer was diffused in many forms three-footed:
thereby the world's four regions have their being.
- 20 Fortunate mayst thou be with goodly pasture, and
may we also be exceeding wealthy.
Feed on the grass, O Cow, through all the seasons,
and coming hitherward drink limpid water.

16 This stanza appears to refer to the Sun in his daily course from east to west and his nightly return to the east, the former visible to men and the latter invisible. *They*, in this case, would mean the Sun by day and the invisible Sun at night.

17 This stanza, as Prof. Ludwig remarks, is one of the most unintelligible in the whole Veda. *The seven*, according to Sâyana, are the solar rays, and Vishnu is said to be the Sun.

18 The *syllable* is probably the *Prasava*, the mystical sacred syllable *Om*. This syllable is set forth in the Upanishads as the object of profound religious meditation, and the highest spiritual efficacy is attributed to it.

19 *They*: the *bhûtakṛtās* or creative Rishis. See III. 28. 1. *Three-footed*: expressed in the Gâyatri metre of three pādas or divisions. *Have their being*: the whole world is supported and kept alive by prayer. This stanza is not taken from the Rîgveda.

20 Addressed to the cow who supplies milk for the libations, when she is let loose.

- 21 Forming the water-floods the Cow herself hath
lowed, one-footed or two-footed or four-footed, she,
Who hath become eight-footed or acquired nine feet,
the universe's thousand-syllabled Pankti. From
her descend in streams the seas of water.
- 22 Dark the descent: the birds are golden-coloured.
Robed in the floods they fly aloft to heaven.
Again from Order's seat have they descended, and
inundated all the earth with fatness.
- 23 The footless Maid precedeth footed creatures. Who
marketh, Mitra Varuna! this your doing?
The Babe unborn supporteth this world's burthen,
supporteth Right and watcheth Wrong and False-
hood.
- 24 Virâj is Speech, and Earth, and Air's mid-region.
He is Prajâpati, and he is Mrityu.

21 *The Cow herself hath lowed*: the great rain-cloud, regarded as Vâk, Speech or Sound, has thundered. Sâyana explains *one-footed* as sounding from the cloud; *two-footed*, from cloud and sky; *four-footed*, from the four cardinal points; *eight-footed*, from the four points and the four intermediate points; the *nine feet* being these eight and the zenith. The Rîgveda has *gaurî*, female buffalo, instead of *gauh*, cow. *Pankti*: a fivefold metre consisting of five pādas of eight syllables each, here representing the long roll of the thunder.

22 *Dark the descent*: the rays of light descend into the darkness of the earth when wrapped in night, and rise again to heaven with the moisture which they have absorbed to descend again in the form of fertilizing rain. See Ludwig.

23 This stanza is taken, with an unimportant variant, from Rîgveda. I. 152. 3. *The footless Maid*: Ushas or Dawn, who moves unsupported in the sky: Cf. 'First, Indra Agni! hath this Maid come footless unto those with feet' (Rîgveda VI. 59. 6). *The Babe unborn*: the Sun before his appearance in heaven.

24 *Virâj*: see. A. V. VIII. 10. 1, note. *Sādhyas*: said by Yâska to be 'Gods whose dwelling-place is the sky.' They are named among the minor divinities in the Amarakośha, and, as Wilson observes, it would seem that in Sâyana's day the purport of the designation had become uncertain. See VII. 5. 1; 79. 2; VIII. 8. 12. The stanza is not taken from the Rîgveda.

He is the Lord Imperial of the Sādhyas. He rules what is and what shall be hereafter. May he make me lord of what is and shall be.

25 I saw from far away the smoke of fuel with spires that rose on high o'er that beneath it.

The heroes cooked and dressed the spotted bullock. These were the customs in the days aforetime.

26 Three with long tresses show in ordered season. One of them sheareth when the year is ended.

One with his powers the universe regardeth. Of one the sweep is seen, but not the figure.

27 Speech hath been measured out in four divisions: the Brāhmans who have wisdom comprehend them.

Three, kept in close concealment, cause no motion. Of Speech men speak the fourth division only.

28 They call him Indra, Mitra, Varuṇa, Agni; and he is heavenly nobly-winged Garutmān.

That which is One bards call by many a title: they call It Agni, Yama, Mātariṣvan.

25 *The smoke of fuel*: arising from burning cow-dung. *The heroes*: the Gods. This is, perhaps, a figurative description of the gathering of the rain-clouds.

26 The three are Agni who burns up the vegetation, the all-seeing Sun, and Vāyu the invisible wind.

27 *Three* might, apparently, mean the three Vedas; but these cannot be said to be kept in close concealment. *The fourth division*: ordinary language. See Wilson's Translation of the Rigveda-Saṁhitā for Śāyana's elaborate explanation of the stanza as interpreted by the scholars of his time.

28 *Garutmān*: the celestial Bird; the Sun. All these names, says the poet, are names of one and the same Divine Being, the One Supreme Spirit under various manifestations.

The original Rigveda hymn contains five stanzas more. A very full commentary—to which I am indebted for much valuable assistance—will be found in Vol. V. of Ludwig's *Der Rigveda*, pp. 445—457. The hymn has been discussed also by Dr. Haug, *Sitz. ber. der philos. philol. Classe der k. bayer Akademie der Wissenschaften*, bd. II. heft 3. 1875.

APPENDICES.

I. LATIN VERSION OF HYMNS AND STANZAS OMITTED IN THE ENGLISH TRANSLATION.

II. INDEX OF HYMNS.

III. INDEX OF NAMES, ETC.

I. APPENDIX.

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OMITTED HYMNS AND VERSES.

Book I. 11. 3—6.

- 3 Puerpera (infantem) detegat : nos uterum aperimus.
Laxa teipsam, puerpera. Tu, parturiens ! emitte
eum non carni, non adipi, non medullae adhaerentem.
- 4 Descendat viscosa placenta, cani comedenda placenta ;
decidat placenta.
- 5 Diffindo tuum urinae ductum, diffindo vaginam,
diffindo inguina. Matrem natumque divido, pue-
rum a placenta divido : decidat placenta.
- 6 Sicut ventus, sicut mens, sicut alites volant, sic,
decem mensium puer, cum placenta descende :
descendat placenta.

Book IV. 4. 3—9.

- 3 Sicut tui surgentis (membrum virile) tanquam inflam-
matum palpitat, hoc illud tui ardentius haec herba
faciat.
- 4 Sursum (estote) herbarum vires, taurorum vigor. Tu,
Indra, corporis potens, virorum masculum robur
in hoc homine depone.
- 5 Ros aquarum primigenitus atque arborum, Somae
etiam frater es, vatuni sacrorum masculus vigor es.
- 6 Hodie, Agnis ! hodie Savitar ! hodie dea Sarasvatis !
hodie Brahmanaspatis ! hujus fascinum velut ar-
cum extende.
- 7 Velut nervum in arcu ego tuum fascinum extendo.
Aggredere (mulierem) semper indefessus velut
cervus damam.
- 8 Quae sunt equi vires, muli, capri, arietis, atque
tauri, illas, corporis potens ! in hoc homine depone.

3 Puerpera : *sūśhā* = *sūśhāṇā*, from the root *sū*, to bring forth ; one
desiring to bring forth ; a parturient.

6 Cf. Rigveda V. 78. 8.

The hymn has been translated by Ludwig, *Der Rigveda*, III. p. 478.

Book VI. 72.

- 1 Sicut anguis niger ad voluntatem se extendit, Asurum arte magica formas novas efficiens, sic fascinum tuum, partem cum parte, conjunctum, hic hymnus efficiat.
- 2 Velut penis (tayadarus) quem ventus permagnum fecit, quantus est onagri penis, tantus penis tuus increseat.
- 3 Quantum est onagri membrum masculinum, elephantis, asinique, quantum est fortis equi, tantus penis tuus increseat.

Book VI. 101.

- 1 Taurum age, palpita, increasce et teipsum extende : per totum membrum increseat penis : hoc tu caede feminam.
- 2 Quo debilem stimulant, quo aegrum excitant (homines), hoc, O Brahmanaspatis, hujus penem in arcus modum extende.
- 3 Velut nervum in arcu ego tuum fascinum extendo. Aggredere (mulierem) semper indefessus velut cervus damam.

Book VI. 138.

- 4 Duas tuas venas, a Diis factas, in quibus stat vigor virilis, paxillo ligneo in testiculis ob istam mulierem tibi findo.
- 5 Ut mulieres mattam (tegetem) facturæ arundinem lapide findunt, sic fascinum tuum cum testiculis ob istam mulierem findo.

2 *Tayadarus* : the meaning of the word *tāyaddarām* in the text is not discoverable. *Onagri* : *pārasvatah*; the animal called *Parasvān* is probably, as conjectured by von Roth, the wild ass or Onager found on the banks of the Indus, and in former times even in Southern India. The animal is mentioned in *Rigveda* X. 86. 18, and again in *Atharvaveda* XX. 131. 22.

2 *Hec* : that is, by virtue of this charm, or with this drug.

3 The stanza is repeated from IV. 4. 7.

Book VII. 35.

- 2 Hæ quot tibi sunt venæ atque arteriæ harum omnium os tibi lapide oclusi.
- 3 Uteri tui summam partem inferam facio : ne tibi soboles neque filius eveniat. Sterilem et infecundam te facio : lapidem tuum operimentum facio.

Book VII. 90.

- 3 Ut virga abeat et feminis innocua fiat, (virga) membri humidi, membri quod verberat penetratque, id quod tentum est laxa, id quod sursum tentum est deorsum tende.

Innocua : inoffensive. 'C'est pour *āndayā* le seul sens possible, indiqué par l'esprit du morceau, et d'ailleurs la dérivation par *ān* yā (P. W.) n'explique pas la longue. Je conjecture un composé, à coup sûr récent et très exceptionnel (mais aussi est-ce un *ānā*) fait sur *āndayā* "il devore," cf. le rapport *āndayā* : *āchēdā* (l'accentuation importe peu pour une formation aussi hystérogène et arbitraire). L'assimilation du membre viril à une bête féroce qui assaille les femmes est de tous les temps et de tous les lieux.—M. Victor Henry, whose version of the obscure stanza I have put into the Latin above.

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CORRIGENDA ET ADDENDA.

- Page 7 line 1 of note read Pura-uahpih for Pura-uahpih
- 11 • 13 from below read Purohita for Puroh ta
 - 27 • 3 read fores for age
 - 30 • 14 from below read Medicinisches for Medicinisches
 - 42 • 7 of note read eternal for immortal
 - 49 • 7 read bear for hear
 - 75 • 16 from below read biped for indistinct word after and
 - 83 • 2 from below omit as yet unidentified
 - 99 • 3 from below read *dnadats* for *dnadats*
 - 115 • 9 from below after World. add The legend says that the elephant was produced from shavings of the flesh of Mārtāṇḍa the mi-shapati son of Aditi. See Muir, O. S. Texts, IV. p. 16
 - 131 • 7 of note insert is after Rigveda X. 121
 - 131 • 9 of note read deo! for deo
 - 173 • 9 read On! for On
 - 181 • 7 from below read identified for indentified
 - 185 • 7 insert a full stop after wealth
 - 187 • 7 from below read Sāyapa for Soma
 - 193 • 3 of stanza 11 insert a comma after him
 - 195 • 4 from below read Tormentosa for Tormentosa
 - 226 • 17 insert a comma after Agni
 - 254 • last line of notes read 164 for 16
 - 263 • 6 read As erst, still for Fortress-like, and cancel the portion of note referring to *puṛa*
 - 308 • heading of second hymn read CXV. for CXO.
 - 383 • 10 from below read release for release
 - 400 • after stanza 5 insert : 6 I have obscured the heaven and earth, yea, and the daylight and the Sun.
So may these Gods whom I have set before me oppose with saving charms and banish witchcraft.
And alter accordingly the numbers of stanzas 6—12
 - 406 • 1 insert a comma after Khalajas
 - 421 • 18 read his assembly for his assembly
 - 437 • 2 from below read Behälter for Behälter

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